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REDEMPTION

By

Jesus Christ,

Unto lost SINNERS,

HANDLED.

ALSO,

The Scriptures (alleadged by Mr. *Den*, *Tho. Moor*, *Thomas Lamb*, and others, to prove the Universality of the extent of the death of Christ) are freed from the corrupt sense which is put upon them.

With an Epistle to the Churches of God in *London*, and elsewhere.

By *Hanserd Knollys*.

Rom. 9. 11. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth.*

LONDON, Printed for *Giles Calvert*, at the black Spread-Eagle at the West-end of *Pauls*. 1653.

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SOUTHAMPTON ROW, LONDON, W.C.1

To the Churches of God in London and elſe-where in all places with the Biſhops and Deacons.

BRETHREN.

COnſidering with my ſelfe the uſefulneſſe of this little Treatiſe (through the Bleſſing of God) as alſo the ſeaſonableneſſe thereof at this time, when ſo many are doubting and wavering in their Judgment, concerning the Doctrine of redemption, I cannot but commend it unto your ſerious peruſall, and the rather becauſe, you are able to judge of the hope of this worke for the Benefit not onely of the Churches, but alſo of all the people of God, who ſhall read the ſame. *The Doctrine of Redemption by Ieſus Chriſt flowing from the glorious grace and everlaſting love of God to Mankind*, is handled herein plainly, and ſpiritually: Alſo the moſt uſuall Scriptures (which are alledged by Maſter *Den. Thomas Moore*, *Thomas Lambe*, and others to prove the Vniverſality,

ersality of the Death of Christ, extended to all persons) are explanted, and freed from the corrupt sense, and unsound interpretations, which are put upon them: And the most weighty Reasons vrged by them in defence of that their Opinion are fully and clearly answered. Moreover there are divers Misteries concerning our Redemption by Jesus Christ Vnvailed in this small Treatise, in the diligent reading whereof, you will not onely vnderstand the knowledge, which God hath given his faithfull servant and our beloved Brother in the Mistery of Christ, But shall (I hope) be made partakers (through Grace) of the same to the Glory of God, and your owne Establishment in this present Truth, which is the desire of him, who is

Your Brother in the Faith and Fellowship of the Gospell, and Companion in Tribulation.

HANSERD KNOLLYS.

MYSTERIES UNVAILED CONCERNING REDEMPTION By JESUS CHRIST.

THose who desire and endeavour to maintain that JESUS CHRIST died for *All Persons*, and hath redeemed and reconciled *All persons*: They usually propound a certain distinction, as the ground of what they pretend to prove.

Which Distinction of theirs pointeth at a two-fold Redemption.

The *First*, (say they) is a Redemption, Reconciliation and Salvation wrought by Jesus Christ *in his own body, with God for men.*

The *Second*, (say they) is a Redemtion, Reconciliation, and Salvation wrought by his *Spirit in Men to God.*

The *First* they call a reconciling of *God to Men.*

The *Second* they call a reconciling of *Man to God.*

Which distinction of theirs, in their sense, will appeare to be weak from a twofold consideration.

First, in that the Scripture warranteth no such distinction in their sense. Mr. *Denne*, when hee begins to treat of the reconciliation of God to Man, hee confesseth in his fifth page of that Treatise, that it is improperly spoken of him that was never an enemy, Neither indeed doe I find this distinction to be agreeable either to the Doctrine or Language of the Scripture.

Secondly, in that these things are

are propounded by them rather in way of Separation then Distinction. For (say they) CHRIST hath wrought Redemption and Salvation for *All persons*, (*before God*) but he hath not wrought Redemption and Salvation for *All Persons* (*in themselves*. And thus they divide CHRIST and his Redemption.

Now, in searching of the Scripture, wee shall finde, that when mention is made of Redemption, Reconciliation, and Salvation, as concerning persons *redeemed*; wee are to understand it to be spoken of those who are reconciled unto God, or made partakers of Redemption, Reconciliation, Justification, and Salvation, in themselves, before God, by JESUS CHRIST. So we are to understand these Scriptures following, *Galat.* 3. 13. 1 *Pet.* 1. 18. *Revel.* 5. 9. *Ephes.* 1. 7. *Colos.* 1. 14. *Romans* 3. 25. *Hebrewes* 2, 17. *Ephesians* 2. 16.

compared with 13, 14, and 15 verses. Col. 1. 21.

And it will not bee impertinent to the thing in hand, if we further consider,

That when mention is made of Reconciliation, Propitiation, or atonement made, or to be made for any persons under the Law, we must understand it to bee spoken of such an Atonement or Reconciliation, as was wrought for them, and they were legally partakers of in themselves, before GOD, by meanes of those Sacrifices offered for them, which were a Figure of Jesus Christ. To this purpose consider these Scriptures following, *Levit.* 1. 4. and 4. 20. 26, 31, 35. and 6. 7. and 12. 7. 8. and 16. 33. and 23. 27. 28. *Numbers* 8. 19. and 25. 13. 2 *Chron.* 29. 24. *Nehem.* 10. 33.

And truly (as answering those Figures) whensoever wee read of reconciliation, Propitiation, or Atronement made for any persons by

by Jesus Christ; wee are to understand it to bee spoken of such a Reconciliation or Atonement, as was obtained for them, and they were partakers of in themselves, before God, by means of that *One Sacrifice Jesus Christ*, which he himself *Once* offered, to bring them into a glorious estate of perfection, and to uphold and preserve them in the same for ever. This is most cleare from what is written, *Heb.* 10. 10. and 14. verses compared together. And hitherto is agreeable that in *Rom.* 5. 10. 11. *When we were enemies, We Were reconciled to God by the death of his Sonne.* And, *We joy in God through our Lord Jesus Christ, by Whom Wee have now received the Atonement.* And whereas *Thomas Moore*, as an addition to the former distinction, in the fifth page of his book, saith, The former was by Blood-shedding, the latter by Blood-sprinkling, or washing.

I shall make it appeare in the sequell of the Treatise, that all the blood which Christ did shed, is the blood of *Sprinkling*. Whereby it will appeare how unsound in it self, and how dishonorable to Christ his distinction is.

And as for those Scriptures, to wit, *John* 4. 42. 1 *John* 2. 2. 2 *Cor.* 5. 19. 1 *Peter* 2. 24. *Hebrewes* 2. 9. 1 *Timoth.* 2. 6. *John* 1. 29. *Romans* 3. 24. and *Hebrewes* 9. 14. which in his second page hee alledgeth for the proving of the former distinction.

I shall through the Lords helpe, make it appeare in the sequell of this discourse also, we are to understand them, (and that according to their proper meaning) in another sense then he puts upon them. And that they are, all of them, spoken of such, who are *partakers in themselves before God*, of reconciliation, atonement, remission of sinnes, and salvation by the price and power of the

the death or blood-shed of Iesus Christ. "And wheras in pag. 22. spea-
"king of the several *ends* of the death
"of Christ, (and that aptly in some
"things) He saith that when the
"death of Christ in respect of that
"*end*, which was for *propitiation*
"and *ransome* is onely mentioned,
"as it is for all, (saith he) so it is
"expresst in such generall words
"onely, as the World, all men, &c.
"And for this he alledgeth, 2 *Cor.*
"5. 14. 15. 19. 1 *Tim.* 2. 6. *He-*
"*brew* 2. 9.

In answer to which, The Reader must consider, that this *Conclusion* of his belongs to the first part of their distinction. And as their distinction is in it selfe unsound, as will be still more evident by the consequent matter: So his *Conclusion* is vnsound also; Which will appeare from what is written in *Hebr.* 9. 28. In which Scripture mention is made of the death of Christ in respect of *ransome and propitiation onely, and that as a*

ground of faith: and yet it is not expreſt in ſuch generall words, as the *World*, or *all Men*. For it is there ſaid, *Chriſt was once offered to beare the ſins of many, and unto them that looke for him ſhall hee appeare the ſecond time without ſinne unto ſalvation.* Mind it, He was once offered to beare ſinnes; Here is the *end* of his death in reſpect of *ranſome*, and *propitiation onely*, and yet it is not applyed vnto *all perſons*, but unto many.

And as for thoſe 3. Scriptures alledged by him to maintaine his *Concluſion*, I ſhall ſpeake ſomething to them in their due place.

And before I leave this *diſtinction*, I cannot but give you to take notice, That, Mr. DENN, in his "*Drag-net page* 80. *doth not let to* "*affirme, That Ieſus Chriſt redee-* "*meth all perſons, according to the* "*ſecond part of their diſtinction: to* "*wit, In drawing them to himſelfe,* "*by the workings of his Spirit in them.*

them. To which purpose he alledgeth what is written in *Acts* 2.17. *It shall come to passe in the last dayes (saith God) I will powre out of my Spirit upon all flesh, &c.* This powring out of the *Spirit*, hee saith belongeth to *all persons*.

To which I answer, If wee consider,

First. What is the *matter* of the promise, together with the *measure* of it: to wit, *The powring forth of the Spirit*.

Secondly, The *Time* appointed for the performance of it: *It shall come to passe in the last dayes*.

Thirdly, What is meant here by *all flesh*: Which concerneth the *persons* interested in this promise.

Fourthly, What are the *effects* of the performance of this promise: to wit, *Your Sonnes and Daughters shall propheſie &c.* I say, if we consider and understand these things. It will appeare how weakely, and wrongfully Mr. *Denn* applyeth this Scripture

Scripture to this purpose.

And as for his following Scriptures, which he alledgeth to the same purpose, If he will mind, and duely weigh them, in their severall circumstances and expressions, he may see, that they hold not forth the same thing which that in the *Acts* doth. And as for his interpretation of the words of Christ, in *Iohn* 12. 32 (which are the groūd of that his discourse, which he cals the *Dragnet*) I shall in the sequel of my Treatise (in opening the same words) discover what an unsound sense he puts upon them. Now of the things before spoken, this is the summe.

Whensoever we read of *Atonement*, *redemption*, *reconciliation*, as touching persons *redeemed*, *reconciled* or *saved* by Jesus Christ. We are to understand, That it is such an *Atonement*, *reconciliation* or *redemption*, which they are partakers of in themselves, before God, according to the riches of his grace, by

Jesus

Iesus Christ: *Which good pleasure and grace of God was given them in Christ Iesus, before the world began, But is now made manifest by the appearing of Iesus Christ.* And is then made manifest in the hearts of those, to whom Jesus Christ appeareth, abolishing death, and bringing life and immortality to light through the Gospel, 2. *Tim.* 1. 9. 10. This that I have said may serve thus farre to cleare the *truth*, and to discover the unsoundnesse of that *distinction*, or rather *separation* which they make in the redemption of Christ.

And whereas *Thomas Moore*, in the two last lines of page 23, further saith; That the Scripture "distinguisheth and putteth great "difference between the *Redempti-* "*on* life and Justification that is "*In Christ for men*: and the same "*Upon or In men* through the en-"joyment of Christ. And for this "purpose alledgeth, *Rom.* 3. 24. "and 4. 24. 25. and 5. 6. 10. 11.

15.

" 15. 18. 2 Cor. 5. 19. 1 John. 5.
" 10. 11. 12. And the former of
" these saith he is larger then the
" latter.

I answer, *First*, I doe not find that these Scriptures doe hold forth any such distinction.

As for that in *Rom.* 3. 24. Where it is said, *We are justified freely by his grace, through the redemption that is in Christ Iesus.*

I answer, Doth he not here speake of such persons, *who in themselves, before God, are freely justified from all their sinnes, by the grace of God, through that redemption which is in or by Iesus Christ onely, through faith in his blood; that so the righteousnesse of God in Christ might be declared, that he onely might appeare just, and the Justifyer of him that beleeveth in Jesus.*

" And whereas he also alledgeth
" *Rom.* 4. 25: Where it is said, He
" was delivered for our offences,
" and raised againe for our justifi-
" cation. Is

Is not this also to be understood of that life and justification which is IN MEN, through faith in Christ crucified and risen from the dead? for so it is applyed in Chapt. 5. ver. 1. And this is the meaning also of that in verse 24. saith he, *The righteousnesse of life is imputed unto those that beleeve on him, that raised up Jesus our Lord from the dead*, that is, The righteousnesse of life is not through our owne workes, though never so excellent, (for that is the thing he drives at) but in receiving the righteousnesse of another, to wit, Jesus Christ crucifyed, and risen from the dead.

"And whereas he further alledgeth, *Rom.* 5. 6. where it is said, "*When Wee Were yet Without strength, in due time, Christ dyed for the vngodly.*

The meaning is, When we were without strength, and altogether vngodly ones, Christ dyed for us. It is spoken of those who *enjoy* the riches

And so it agrees with that in Rom 4. 5. He justifyeth the vngodly.

riches and benefit of his death, that is, He, by the price and power of his death hath redeemed us, justified us, saved us, and set us in an estate of blessednesse before God through faith in him: and all this *when We Were altogether ungodly and Without strength.*

And that which followeth in the 8. 9. 10. 11. verses, will justifie this interpretation; saith he, *Herein is the exceeding greatnesse of Gods love towards us, in that while We were sinners, ungodly, Christ dyed for us,* that is, We are *in our selves, before God* justified by his death, or bloodshedding; for so it is said in verse 9. *We are now justified by his blood.* And then followes an accompanying glorious fruit of this our justification; *We shall be saved from Wrath through him.*

And then *great joy* arising from the enjoyment of this blessednesse in Christ; *We joy in God through our Lord Iesus Christ.* And thus these things

things doe sweetly depend upon each other. And wheras he alledgeth the 15. verse.

I conceive, it doth rightly and excellently hold forth thus much, to wit.

That the grace of God, and the gift by grace, which is by one man, IESUS CHRIST, *is much more, and hath abounded much more unto many, then that one offence of that one man* Adam, *which brought death unto them; for, saith he,*

The judgement Was by One sinne unto condemnation: but this grace of God, and gift by grace, is of many offences unto justification.

Marke the abundance of this grace to whom it is given, *It is of many offences unto justification.* And therefore, saith he, *Whereas by that One offence of that One man, death raigned by One: Much more, They which receive, this abundance of grace and of the gift of righteousnesse* (abundance indeed, for it abounds unto

to their justification from many offences) *shall raigne in life*, (that is, *shall much* more reign in life) *by One Iesus Christ*. This is the substance, and meaning of the 15. 16. and 17. verses.

And whereas, hee further alledgeth verse 18. to prove that there is life and justification, or justification of life *In Christ for All persons*; for so he saith in page 23. line 7.

I answer, That which the Apostle still driveth at is to shew, That the grace of God, and the gift by grace which is by Iesus Christ hath much more abounded above the offence of the first *Adam* in respect of the *Effect* of it; for saith he,

As by that One offence of One man, judgement came upon all men unto condemnation: that is, It came powerfully upon them. *Even so by that righteousnesse of Christ alone, the grace of God came upon all men unto justification of life*: that is, It came gloriously and powerfully upon them

them, unto justification o life.

" And here it is to be minded how weakely and vnwarrantably hee alledgeth this Scripture to prove that there is life and justification *In Christ* (*as he saith*) *for all persons*.

When as it is most manifest that the Apostle in these words speaketh of those onely, who are, *in themselves, before God, through faith in Christ, actuall pertakers of justification of life by him*. And this will appeare from two reasons.

First, From the consideration of the *nature* of this justification of life here mentioned. It is that, which in the

higheſt degree ſtandeth in oppoſition to condemnation mentioned in the ſame verſe. Iuſtification of life. That is, Righteouſneſſe of life, remiſſion of ſinnes, bleſſednesſe, ſalvation, eternall life. It is the ſame Iuſtification mentioned in Chapt. 3. 24. 26. Chapt. 4. 5. and in the 4. verſe of this Chapter alſo.

Secondly, from the conſideration of the *application* of this juſtification of life. Vnto the perſons here mentioned.

In verſe 15. it is ſaid, The exceeding grace of God, by Ieſus Chriſt, hath abounded *Vnto* many. And in verſe 16. it is ſaid to be *Vnto* their Iuſtification

fication. And in this 18. ver. it is said, That the grace of God, or the free gift *Came upon* all men *Vnto* Iustification of life. And in verse 19. it is said, That by this grace of God in Christ, many shall be *Made* righteous. And that which is chiefly to be observed is that in verse seventeene. Where it is to be noted, That this justification and salvation here mentioned, is spoken of those onely who *receive* this abundance of grace, and of the gift of righteousnesse which is by Iesus Christ. Those who *receive* it, that is, Those to whom the Lord gives his grace and righteousnesse by

Ieſus Chriſt. And therefore you ſhall obſerve, that in the 15. 16. and 17. verſes, *The grace of God, and righteonſneſſe of Chriſt*, is 5. times called a gift: Which to whomſoever the Lord gives, They ſhall reigne in life by Ieſus Cnriſt.

And thus in the opening of this Scripture it appereth, That by All men in the latter part of this verſe, We can neither vnderſtand all perſons from firſt to laſt. Neither can his diſtinction be juſtified from hence. For he here ſpeakes of ſuch a juſtification of life as *Commeth Vpon men*, or is *Given* Vnto them

them, according to the grace of God in Iesus Christ.

And whereas he further alledgeth that in 2 *Cor.* 5.19. to justifie his distinction, I shall cleare that in it's due place from such a sense: and shall referre the Reader to what I shall there lay downe in the opening of this Scripture.

And whereas he further alledgeth the first of *Iohn* 5. 10. 11. 12.

I conceive that this Scripture teacheth us thus much, to wit.

That he that beleeveth on the Sonne of God, hath the wit-

nesse in himselfe, and beareth record to the truth of God, to wit, That eternall life is his gift, through Jesus Christ, and that this life is no way to be obtained, but through faith in Christ onely. And that therefore whosoever seeketh for life and salvation, by his owne workes or righteousnesse, or in any other thing which stands in opposition to Jesus Christ crucified, and risen from the dead, he makes God a Lyer, because hee receiveth or beleeveth not the record which God gave of his Sonne.

And whereas, He thinketh to strengthen his distinction, by

by saying, There is life and justification *In Christ* for all persons.

I desire the *Reader* to consider, That these words IN CHRIST when they are spoken of, or applyed unto redemption, justification, salvation and the like, They do properly signifie, By, or Through Christ: And hold forth unto us, A real, glorious, and sure *Enjoyment*, which those have of redemption, justification and salvation in Christ, of whom the things are spoken.

So the words are to be understood in *Ephes.* 1. 7. 11. 13. *In*

13. *In whom we have redemption through his blood, the forgiveneſſe of ſinnes. IN whom alſo, we have obtained an inheritance IN whom alſo ye were ſealed with that holy Spirit of promiſe.*

Who ſee'th not but that this is the meaning, to wit.

Wee doe really and ſurely enjoy redemption, forgiveneſſe of ſinnes a glorious inheritance, and the ſealing of the Spirit (as the earneſt of that inheritance) *In, By, or Through* IESUS CHRIST.

And thus we are to vnderſtand that in *Rom.* 3. 25. and other

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keth of such a *two-fold redemption*, the One of which is *larger*, and the other *straiter*.

And because, with one consent, they alledge divers Scriptures and reasons to maintaine that Christ dyed for *all persons*, and hath redeemed *all persons*, according to the first part of their destinction, and according to the *larger redemption*, as they call it.

I shall therefore in the next place proceed to the consideration and tryall of the most usuall Scriptures and reasons alledged by them to that purpose.

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blood of Christ is of a *purging nature for all.*

These things are thus set downe in a little Booke set forth in Print, by *Thomas Lambe* and others, in way of Question and Answer upon this point. to wit, In the 2. Question and Answer of page 2. the 2. Question and Answer of page 6. the 2. Question and Answer of page 7. the latter part of the first Answer of page 8. the latter part of the first Answer of page 9. the 7. line of page 10. the 2. last line of page 12. The first Q. and A. of page 15. The first Q. and A. of page 17. The 4. and 5. lines of page 23.

and

The which opinion they pretend to prove two wayes: First, from divers places of Scripture: Secondly, from divers Reasons.

Both which (through the Lords help) I shall weigh in the ballance of the Sanctuary, that we may accordingly

The most usuall places of Scripture which they propound to justifie this opinion, are these that follow, 2 Corinth. 5. 14. 15. Hebrewes 2.9. 1 Timothy 2. 6. Esa. 53. 6. John 1.29. and 13. 16. 17. 1 John 2.2. John 6. 51. and 4.42. and 12.47. 2. Corinthians 5.19. 21. Hebrewes 9. 26. Luke 2.30, 31. 32. John 11. 50, 51 52. Acts 13.47. Esa. 49. 6.

30

These fore-mentioned Scriptures are most of them urged by *Thomas Moore* in the severall passages of his Book upon this poynt: And all of them by Mr. *Lamb* in the fourteenth, fifteenth and sixteenth lines of page 2. Also in the nineteenth, twentieth, and one and twentieth lines of page 7. And in the twenty three and twenty foure lines of page 9. of the forementioned Book.

I shall first search and try the Scriptures they have alledged, and then proceed to the declaration and examination of their Reasons.

And before I enter upon the triall of the Scriptures, it is necessary to premise one caution

caution, to wit, That it is unsafe and unwarrantable to take all expressions in the Scripture, as simple or undepending expressions, not seriously considering their dependance upon some part of the Scripture before-going, or following after, or both: For so doing, it is the high way to pervert the Scriptures, and to run headlong into dangerous opinions This rock, those who made that Book, and others of their judgement, doe run upon, in seeking to maintaine this opinion of Generall redemption, as it is usually called.

But it is safe, warrantable, and

and needfull in the interpretation of many expreſſions in Scripture, to conſider well their dependance, that ſo the mind of the holy Spirit may (through his own teaching) be underſtood.

This way I ſhall tread, in the interpretation of the ſeverall Scriptures now to bee conſidered, that as the Lord gives me underſtanding, I may diſcover the minde of God in them. And the rather I am encouraged to this undertaking, becauſe I know and am perſwaded, that I have the Spirit of God, which will reveale ſpirituall things to me, yea the deep things of God.

One

One Scripture propounded by them to maintaine their opinion is the 2 Cor. 5. 14,15. The words are these following; For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose againe. The first Scripture.

In the interpretation of this Scripture, the greatest difficulty lyeth in the word (*All*) They say, we are here to understand the word universally for all persons, that is, *Adam* and all his posterity from first to last; I say we are to understand it generally and under another consideration. The difficulty of this Scripture.

Before I come to declare the meaning of this Scripture, I shall first give too reasons from the words themselves to cleare them from that corrupt sense which they put upon them. Two reasons to cleare the words.

First, All those for whom Christ died are in time made alive by the

Two reasons to cleare the words.

power of his death. This is clearly held forth in verse 15. *He died for all, that they which live*, or they which are made alive, *marke that*. That is, He died for all to make them alive, to recover them from death, and to bring them into an estate of life, by his dying for them and rising againe. This indeed is the force and meaning of these words; and so they do agree also with other Scriptures. The holy Spirit speaketh to the same purpose, 1 Iohn 4. 9. *God sent his onely begotten Sonne into the World that We might live through him*. And can this be any lesse but that the Sonne of God giveth life by his death unto all these for whom he died? And the same is taught us by the Lord Jesus in Iohn 6. 51. *The bread which I will give is my flesh which I will give for the life of the World*, that is: The world shall be made alive by my death, and above in verse 33. *The bread of God is he which cometh downe from heaven, and giveth life to the world*. And if any shall doubt what life he speakes

speakes of; they may be resolved from Christ himselfe in verse 51. *It is a life which shall last for ever.* And the same lesson he teacheth us in Iohn 12. 32. 33. *And I, if I be lifted up from the earth will draw all men to me. And this he said signifying what death he should die*, that is, by the vertue and power of my death, I will give life to all men, or, I will draw all men to my selfe. Neither do I know that the Scripture any where teacheth that Christ died for any, but such as are in time made alive by his death. And indeed it is a most weak and carnall conceit, which some have of the death of Christ, who speake of his death, and yet seperate a glorious and a living power from it. Now this being a truth (as is cleare from the words themselves, and the harmony of these Scriptures above mentioned) that he died for all to make them alive, to recover them from death, and bring them into an estate of life: we cannot then by the word *all* in this place understand all persons, or every person, as they say.

The ſecond reaſon, to cleare theſe words is taken from the nature and force of the word (*for*) in this place. He died (*for*) all, and he died (*for*) them and roſe againe. This word (*for*) in this place, and others of the like nature, is very ſignificant. It ſignifieth *intereſt*, or *propriety*, and carrieth the force of promiſe and performance in it, unto the perſons concerned therein. *He died* (*for*) *all*; that is, they have an intereſt or propriety in the glory, vertue, power, life, and riches of his death: the benefit of his death is certainly theirs for life and ſalvation to them. And truly, ſo farre as I know, this word (*for*) when it is uſed upon ſuch occaſions in Scripture, *as for all, for many, for thee, for us, and the like*) it alwayes ſignifieth *intereſt* or *propriety*, and carrieth the force of a promiſe and performance in it. It ſignifieth a certaine ſpeciality, right, or intereſt that thoſe perſons have in it, of whom it is ſpoken. I will give a few inſtances inſtead of many, Rom. 8. 31. *If God be* (*for*) *us*: that is, if

There is a force in the word (*for*) in this place.

if we have a speciall *interest*, *& right*, or *propriety* in him: If he be our God, our strength, and our portion. And againe in the next verse, *He that sparred not his owne Sonne, but delivered him to death* (for) *us all. FOR* us all, that is, we have a *propriety*, *right*, and *interest* in him: we do pertake in him: he is ours, and we shall enjoy all good, riches, blessings, and comforts with him, as the words following do declare. Again, Rom. 4. 25. *He was delivered* (for) *our offences, and was raised againe* (for) *our justification.* that is, we have an *interest*, *right*, and *benefit* in his death, and resurrection, whereby we are justified from our sins. Againe, Rom. 5. 8. *Christ died* (for) *us*; that is, we have an *interest* in his death, we enjoy the benefit of his death, we are justified by his death, as the words following do declare. Againe, 2 Cor. 12. 9. *my grace is sufficient* (for) *thee*: that is, my grace is thine, it is thy portion, thou hast an *interest* in it, I will give it to thee for

thy ſtrength, and help in time of need. So alſo *Iohn* 6 51. *The bread that I will give is my fleſh, which I will give* (for) *the life of the world*: that is, the world hath an *intereſt* and *propriety* in it, the world ſhall certainly live by it. And leaſt I ſhould be thought by ſome te ſpeake this without ground, I deſire them to conſider, what he ſaith above in verſe 33. *The bread of God is he that commeth downe from heaven, and giveth life* (*to*) *the world*. That which he ſaith in 51. *is* (*for*) *the like of the world:* he ſaith in this verſe, it giveth life (*to*) the world. I deſire that this may be well minded; And it will ſerve, to diſcover the unwarrantableneſſe of that deſtinction, which ſome make, who ſay; That Chriſt gave himſelfe to be life *for* all, but not to all. But certainly, to be (*for*) all, and (*to*) all, is the ſame in the account of Chriſt. Theſe inſtances are ſufficient (though many more might be added) to cleare the thing in hand. Wherefore, I conclude that when he ſaith in this place we have

now

now in hand, died (for) *all*: we are to underſtand, that the *benefit*, *riches*, and *power* of his death, and reſurrection is certainly theirs, or belonging to them for life and ſalvation. Now how theſe things will agree to *All perſons*, I leave to themſelves to judge.

The true meaning of theſe words.

And having thus far cleared the words, I ſhall come in the ſecond place to declare the true and proper meaning of them. To which purpoſe we are to conſider, that this word [*All*] is diverſly taken in Scripture, according to the divers, or various matters ſpoken of. In this place it is taken for *all* nations, or *all* kindreds of people, in way of oppoſition to *one* nation, or *one* kindred of people onely. And this I ſhall prove both to be agreeable to this Scripture in hand; as alſo that the word [*All*] is ſo to be underſtood in many other Scriptures of the like nature. It is agreeable to this Scripture in hand: The which thing I ſhal prove from two conſiderations in

the words both before going, and following after.

First, saith he, *There are some who glory in appearance, and not in heart*, verse 12. And this, no doubt, we are to understand to be spoken especially concerning the Jewes, who did much glory in *appearances*; that is, in outward and fleshly *priviledges*. Their boasting was, That they were Jewes by nature, they were *Abrahams* children, they were circumcised ones, they alone were partakers of many excellent *priviledges*. And indeed, it was ordinary with them to glory in these *appearances*, fair shews, outward and fleshly *priviledges*. Yea, so much they did boast in them, as that they accounted *all* people and nations, but themselves, forlorn and wretched. And the preaching of salvation by Christ to the Gentiles, was a thing which they much despised and stumbled at. And this I conceive to be the reason of that saying in verse 13. *Whether We be besides our selves, it is to God.* Those who gloried so much in *appearances*, they accounted

acounted the Miniſters of the Goſpel, who preached Jeſus Chriſt, and ſalvation through him to the Gentiles, to be mad men, *men beſides themſelves*: But, ſaith he, *What we doe*, it is to God: *For the love of Chriſt conſtraineth us*: *becauſe wee thus judge, that Chriſt died for All*, that is, Let them not marvell why we preach Jeſus Chriſt, and the word of reconciliation to the Nations of the Gentiles: Let them know that we have good reaſon for it, *becauſe we thus judge, that Chriſt died for all* Nations, not of the Jewes onely but of the Gentiles alſo. And in the words thus conſidered, there is a twofold heavenly myſtery infolded.

A twofold myſtery in the words.

Firſt, That there is no way to life and ſalvation for any people, but through Jeſus Chriſt onely.

It is not their circumciſion, nor being the children of *Abraham*, nor their enjoyment of any outward *priviledges*, though never ſo excellent, that can commend any to God; It is not theſe *appearences* that gives

men

men an intereſt in God, or makes them to live in the ſight of God. For, ſaith he, *All are dead*: not the Gentiles onely, who had no *privileges*, but the Jewes alſo who had many *priviledges*. There is no *betterneſſe* before God in the one then the other, *Rom.* 3.9. And there is but one way to life and glory both for Jewes and Gentiles; to wit, by Jeſus Chriſt, *who died and roſe again*. And this was now to take away all glorying in the fleſh, in *appearances*, in outward *priviledges*, or in any other thing: That as it is written, *He that glorieth, let him glory in the Lord.*

The ſecond myſteſy in the words is this, *to wit*, that Chriſt died for *All*; that is, for *all* nations, or *all* kindreds of people: not of the Jewes onely, who had many outward *priviledges*, but of the Gentiles alſo, who had nothing at all to glory in: that ſo the freeneſſe and riches of the grace of God, might (through the death of Chriſt) be exceedingly magnified unto them alſo: that ſo *all* nations of the world might enjoy life

ife and ſalvation through the death
f Chriſt. This is the grace of God
iven to the Gentiles, which hee
peakes of in the next chapter, and
xhorts them to walk worthy of,
hat ſo that miniſtery of reconcilati-
n, which God had committed to
im, and others to preach amongſt
hem, and which God had made ef-
ſtuall to them, in bringing them to
Chriſt, might in no wiſe be blamed.
And thus now, they had ſomething
o anſwer them which gloried in ap-
earance, that is, in outward and
eſhly priviledges, and not in heart.
And thus much concerning the firſt
onſideration from the words, to
prove that the word (*All*) in this
place we are to underſtand (as the
proper meaning of it) *All Nations*,
or kindreds of people, not Jewes on-
ly, but Gentiles alſo.

The ſecond conſideration is from
thoſe words in verſe 16. *Wherefore
henceforth know we no man after the
fleſh*: that is, time was, when we
knew, or acknowledged men accor-
ding to outward or fleſhly *priviledges*:

and

and God did so require it. Time wa
when we set a high esteeme upon th
Circumcision, the Jewes onely, be
cause they were distinguished fro
all others by many excellent out
ward *priviledges* : But Now Jesu
Christ by his death hath taken awa
that difference, which was betwee
them and others. He was manifeste
for *All*, he died for *All*, without re
spect to any such differences, as wa
once between Jew and Gentile
Therefore *henceforth*, or from thi
Time we make no difference be
tween one and other : we know n
man according to any outward q
fleshly *priviledge* : For Christ ha
laid down his life, as well for th
Gentiles as the Jewes, whereby a
such difference is Now taken a
way. And thus from these two con
siderations, I conclude, that by th
word (*All*) in this place, we are t
understand *All nations* of men, or kin
dred of people, in way of opposition
to one nation or people onely. All
nations had now, not before (in point

of execution) a doore of life and salvation opened to them by the death of Christ. And indeed there is a glorious mystery held forth to us under this consideration of the word *All*, *to wit*, That the grace of God was more abundantly enlarged or stretched forth by the manifestation and death of Christ, then before.

The grace of God was now extended farre and wide vnto all Nations and kindreds of people: It was now without bounds and limits, enlargnig it selfe vnto the ends of the Earth, without making any difference betweene Iew and Gentile. Vntill then it was limitted or bounded unto the Iewish Nation onely; I say, the grace of God, and the way of Life and Salvation was bound vp within that compasse or corner onely: and all otherNations were without Christ and without God in the World: But in due time by the manifestation and death of Christ, the grace of God was extended to all Nations without any difference. This I conceive is that which the holy Spirit teacheth in the second

second verse of the next Chapter (as an accomplishment of the prophesie in Esa 49. 8. *I have heard thee in a time accepted, and in the day of Salvation have I succoured thee : behold now is the accepted time ; behold, now is the day of Salvation* : that is, now that the Son of God hath appeared in the flesh, and suffered death upon the Crosse for the sinnes of all Nations : and now that the word of reconciliation is to bee preached or declared to all Nations : Now is the accepted time, now is the day of Salvation. And he ushereth in each expression with a note of attention and admiration : *Behold now, Behold now*. As if he should say, mind it well, and wonder at it : *Now* there is a door of life and salvation opened to all Nations of the World. And this indeed is a misery which the Scripture much speaketh of, which if it be well minded and considered, is of great use, both to discover the unsoundnesse of that opinion of Christs dying for all persons, as also to give much light

to

to the unde ſtanding of many other Scriptures, wherein we are to underſtand *All* to be meant of *Nations*, or *Kindreds* of People, and not of *Perſons*. I will mention a few Scriptures for many, Pſalm. 22, 27. and 67. 2, 3, 4 7. and 72. 11, 17. and 117. 1. Eſa 45, 22. and 52. 10. and 56. 7. Luke 2. 10, 30, 31. and 3. 5, 6. John 1. 7. and 12. 32, 33. Epheſ 3. 9. Titus 2. 11. In theſe Scriptures, and in many others, we have this myſtery held forth to us, both by way of prophecie and performance: *to wit*, That the grace of God by the manifeſtation and death of Chriſt (*and not before*) is extended farre, and wide to all Nations of the World.

Untill then, it was limited and bounded by himſelfe into a little corner: but then it was enlarged unto all the ends of the Earth. The underſtanding Reader will weigh things together. And thus I have (through the Lords helpe) both cleared this Scripture from that corrupt ſenſe and declared the true and naturall meaning therof; being per-

perſwaded that what I have ſaid herein is the mind of Chriſt, being no wayes croſſing either to the ſcope of the place it ſelfe, or to any other Scripture.

The ſecond Scripture.

Another Scripture propounded by them to juſtifie their opinion is that in Heb. 2. 9. The words are theſe following. *But we ſee Ieſus, who was made a little lower then the Angels, through the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man.* The laſt clauſe of the verſe (*that he by the grace of God ſhould taſte death for every man*) is that which they pitch upon to maintaine Chriſts dying or ſuffering for the ſins of all perſons, even of every man.

Before I come to declare the meaning of this Scripture, it is ſomthing needfull to cleare the tranſlation it ſelfe. In our tranſlation the words are rendred, that he by the grace of God ſhould taſte death for every man. But in the Greek they run thus, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου ut gratia dei pro omnibus non pro-

omni

omni, as διὰ παντὸς per omnia. gustaret mortem, *that he by the grace of God should taste death for all.*

Now before I close with the words themselves, I shall first shew that this word (*all*) or (*every*) in Scripture is not alwayes taken generally for all persons in the world, but sometimes it is to bee understood with a limitation, according to the matter spoken of in each Scripture. I will give a few instances for many, Acts 2. 44. 45. *They that believed sold their possessions and goods, and parted them to* (*all*) *men, as* (*every*) *man had need.* And in chapter 4. 45. *Distribution was made to* (*every*) *man, according as he had neede*: that is, to *all* or *every* one of the Disciples to *all* believers, to all that were of the Church, who had need of contribution. Againe, Acts 4. 21. *All men glorified God for that which was done*: that is, *All* men in those parts, *All* men that knew of it, all them that dwelt in Jerusalem, as is expressed in the 16. verse of the same chapter. Againe, Luke 16. 16. *The Kingdome* I Tim. 2. 6.

of God is preached, and (every) man preſſeth into it: that is, *every* man in whoſe heart the Lord ſtirreth up a holy violence, *every violent man*, as Matthew expreſſeth it, chapt. 11. verſe 12. So alſo, Heb. 8. 11. *All ſhall know me from the leaſt to the greateſt.* The judicious Reader will eaſily ſee, that although the word (*all*) or (*every*) be expreſſed very generally in theſe Scriptures, yet it is to be underſtoode with a limitation (as in many other Scriptures alſo) according to the matter which each Scripture ſpeakes of.

Having promiſed this caution, I will now cloſe with the words themſelves. And before I declare, what I conceive to be the meaning of them, I will propound ſome reaſons, ſhewing why we cannot underſtand them according to their ſenſe.

the clearing of the words by ſome reaſons.

I *Firſt*, I do not reade any where in Scripture that the death of Chriſt is called a taſting of death: but ſufferings, bruiſings, woundings, oppreſſings, travellings of his ſoule, and the like.

Secondly,

Secondly, If we take the word (*tasting*) in this place for *suffering*; then (as I conceive) there will be a needlesse repetition, and much harshnesse in the words: for then they will run thus, to wit, *We see Iesus, through the suffering of death, crowned with glory and honour, that he by the grace of God should* suffer *death*: minde now, He *suffered* death, that he should *suffer* death; would not here be a needlesse repetition and much harshnesse? II

Thirdly, If we take the word (*tasting*) in this place for suffering of death: then (as I conceive) it will follow, that Christ underwent a second *suffering* of death; to wit, a *suffering* of death, after he is crowned with glory and honour, through that one and bitter suffering of death upon the crosse; For the words run thus, *We see him through the suffering of death, crowned with glory and honour, that he should taste death.* If therefore by the *tasting* of death, in this place, we understand his *suffering* of death, then it followes that III

he *suffers* death after he is crowned with glory and honour, and this is so assur'd, and false that every one will reject it.

IIII *Fourthly*, to come now to the true, and naturall meaning of these words, (I conceive) By his *tasting* death, we are not to understand, his *suffering* of death, but an effect or fruit of his suffering of death, and being crowned with glory: And then, we are to understand the words (*tasting death*) to be a *sweetning* or *relishing* of death, a makeing of death *tastefull*, *savorie*, *sweet*, *usefull*, and *gaynefull*. He *tasted* death, that is, he made it *tastefull*, *sweet*, and *savory*. And so I say, it is an effect of his suffering of death, and being crowned with glory: that is, He through his suffering of death, being crowned with glory, hath according to the grace of God made death *tastefull*, *savorie*, and *gainefull*: he hath taken out the sting and bitternesse thereof, and made it sweet and wholsome. And then, by (all) in this place, we are not to understand every person but

Although the word *All* in some Scriptures, upon some occasion s

but those many Sons spoken of in the following verse: even those whom he calls Brethren and Children to Christ, in the 12, 13, and 14, verses. For, or unto all these, and every of these, he by his sufferings & glory, hath made death tastefull & savory: he hath sweetned death, and made it an entrance or passage unto glory for them all: that as the Captain of their Salvation was made perfect through sufferings: so every one of them shall bee made perfect through sufferings also. This (I conceive) is the true and naturall meaning of this Scripture; and I am sure it is agreeable to other Scriptures. And therefore death unto every one of Christs Brethren, or Children, is but a sleep, a rest, and a passing over (as it were) unto a more glorious condition, which they shall enjoy with the Lord Jesus in the morning of the resurrection.

is to be taken for all persons from first: to last: yet in this Scripture it is to be understood with a limitation according to the nature and scope of the place, as will be evident to the understanding Reader.

A third Scripture propounded by them to justifie their opinion, is that in the 1 Tim. 2.6. The words

The third Scripture.

are these following, *Who gave himself a ransome for all, to be testified in due time.*

In which words (as I conceive) is held forth to us especially in four things:

First, That the man Christ Jesus gave himself unto death: for so we are to understand that expression, *he gave himself*: that is, he gave himself unto death, he gave his life, he laid down his life. And so it agreeth with the words of Christ in Matth. 20.28 and Mark 10. 45. *The Son of man came to give his life a ransome.* And this teacheth us the voluntary readinesse of Jesus Christ in giving himself freely to suffer death; According to what he witnesseth of himself, Iohn 10.18 *No man taketh my life from me, but I lay it down of my selfe.*

Secondly, (as following upon the former) The end and power of his death; and that is expresly declared in these words, *He gave himselfe a ransome for all.* The death of Christ is of a *ransoming*, *redeeming*, *saving* power.

power. This is the power of it, and this is the end of it.

Thirdly, The application of it, and that is implied and signified in the word (*for.*) *He gave himselfe a ransome* (*for*) *all* ὑπερ παντων *pro omnibus*, 1 Tim. 2. 6.

Fourthly, The reason of all this, and that is, To be τὸ μαρτύριον a testimony in due time. In our translation on the words are read, *To be testified in due time.* But the former reading is more agreeable to the text, and so they are read in the old translation, and in the margent also of our new translation. Here also the greatest difficulty lyeth in the word (*all.*) They say wee are here to understand it to bee spoken universally, concerning persons, that is, All persons. I say we are to understand it generally, and under another consideration. That we cannot understand it according to their sence, I shall prove from three or four reasons in the words themselves, and those depending upon them. The words cleared by some reasons.

The *first* reason is taken from I

the consideration of the *end* and *power* of the death of Christ, the death of Christ is of a *ransoming, redeeming, saveing* power: This is the *power* of it, and this is the *end* of it. Thus he saith himselfe, of himselfe, Mat. 20. 28. *The Sonne of man came not to be ministred unto, but to minister, and to give his life a ransome for many.* Those for whom Christ died, hee ransometh them from the power of Sathan to God, from death to life, from captivity to liberty, from darknesse to light, from sinne to grace by the power of his death. So he saith by *Peter*, *Ye know that ye were not redeemed*, or ransomed *With corruptible things; but With the precious blood of Christ, as of a Lambe Without blemish and Without spot.* And so it is said, Heb. 9. 12. *By the shedding of his own blood, he hath obtained eternall redemption.* This is the *end* and *power* of the shedding of his blood. And so hee saith also in the 15. verse, *That by meanes of death for the redemption of the transgressions under the first Testa-*

1 Pet. 1. 18. 19.

ment,

ment; that is, This is the *end* and *power* of his death, to ranſome and redeeme us from the tranſgreſſions which the firſt Teſtament could not redeem us from. Now if this be the *end* and *power of his death, to ranſome, redeeme*, or *ſave*: & if all thoſe for whom he died, be *ranſomed, redeemed*, and *ſaved* by the power of his death: then by the word (*all*) in this place we cannot underſtand all perſons.

The *ſecond* reaſon is taken from the conſideration of the nature and force of the word (*for*) in this place. It ſignifieth in this place *intereſt* or *propriety*, and carrieth the force of an application in it, *He gaue himſelf a ranſome for all*, that is, He gave himſelfe to death for the *redemption* and *ſalvation* of *all*; that is, *All* ſhall be certainly *ranſomed, redeemed*, and *ſaved* by the power of his death. In Matth. 20. 28. Chriſt ſaith of himſelfe, *The Son of Man came to give his life a ranſome* (*for*) *many*. And Chapter 26. 28. *This is my blood of the New Teſtament which* 2.

is shed (*for*) *many for the remission of sinnes.* And Luke 22. 20. He saith, *This cup is the new Testament in my blood which is shed* (*for*) *you.* Who will not acknowledge with me, that the word *for* in these Scriptures signifieth *interest* and *propriety*, and carrieth the force of an application and communication in it? that is, Many shall certainly, and powerfully, & perfectly be *ransomed* by the power of my death. Many shall certainly and perfectly enjoy *remission* of all their sins, by the shedding of my blood for them. So in this place when he saith, *He gave himselfe a ransome* (*for*) *all*: It signifieth; *All* shall be certainly *ransomed, redeemed*, and *saved* by the power of his death. And therefore, this cannot agree to all persons.

The *third* reason is taken from the mediation of Christ: Those for whom Christ is the ransome, he is for them the Mediator also. This is manifest from the connexion of these words with the former. *There is one Mediatour betweene God*

God and men, the man Christ Iesus, who gave himselfe a ransome for all. Whence it is evident, that for whomsoever Christ is a ransome, he is for them a Mediatour also. And indeed his Mediatourship dependeth, yea inseperably dependeth upon his giving himselfe to be a ransome: as is manifest Heb. 9.15. Now the efficacie of his Mediatorship is to apply unto the hearts and mindes of all those for whom he shed his blood, all the grace, blessings and promises of the new Covenant. (for of that he is the Mediatour.) He writes his lawes in their hearts, calles them to God, makes them his people, gives them remission of sins, and the promise of an eternall inheritance. Heb 8. 6. 10. 11. 12. and 9. 14. 15. Thus the Mediatourship and ransome do agree in one, and inseperably do depend on each other. And therefore this cannot agree to all persons.

Fourthly, Because the word (*all*) in the 4. verse (which hath its dependance upon the 5. and 6. verses)

verses) cannot be understood to be spoken concerning all persons. The words are these following, *Who will have all men to be saved, and to come to the knowledge of the truth.* These words are rendred *absolutely*, He *will* have *all* men to be saved. It is not said, All men *may* or *might* be saved, but he *will* have all men to be saved. Now the *will* of God is *free*, *absolute*, *powerfull*, *righteous* and *unchangeable*; whatsoever he doth *will*, he performes allwayes with full power. Whence I conclude, that if by (*all men*) in this place we understand (*all persons*) then it will follow that *all persons* shall certainly, powerfully, and undoubted be saved, because God doth so *will it*. But this is unagreeable to the word of truth. Therefore as by (*all men*) in this 4. verse, we cannot understand (*all persons*) neither so can we understand the word *all* in verse 6. for they depend *sweetly* and *inseparably* upon one another. But we are to understand it in both places under

another

another consideration, according to the matter in hand: that is, by *(all)* in these places, we are to understand *all degrees* of men, but chiefly *all nations* or *kindreds* of men, not of the *Iewes* onely, but of the *Gentiles* also. According to what is written, *Is he the God of the Iewes onely? is he not also of the Gentiles? yes of the Gentiles also.* Rom. 3. 29. This interpretation of this place, as it is agreeable to other Scriptures: so to this Scripture it selfe also. The which thing is evident from the 7. verse of this chapter: for when it is said in the 6. verse. *He gave himselfe a ransome for all: he saith* in the next words, *Whereunto I am appointed a Preacher and an Apostle, a Teacher of the Gentiles in faith and verity.* The grace of God by the death of Christ, or by the giving of himselfe to be a ransome was now, or at this time magnified and manifested unto all nations of the world: and now God appointed or commanded his Servants to declare remission of sins

The naturall meaning of this Scripture. It is observable in another case that the same thing which by Mark. 13. 13. and Luke 21. 17. is rendred All men, is by Mat. 24. 9. rendred All nations; this explaining those.

sins and everlasting life to all nations of the world through faith in Christ. And hence it is, that the giving of himselfe a ransome for all, is said to be, *a Testimony in due time.*

Gen 12.3. & 18. 18. & 22. 18. There was a time or season which God appointed and promised for the magnifying and manifesting the exceeding riches of his grace and love in Christ Iesus unto all nations of the world. This time or season was the manifestation and suffering of Christ in the flesh: for so it is said, *He gave himselfe*, that is, he gave his own life unto death. At which time (which is the due time here spoken of) he was a *testimony*, or a *witnesse* (for so he is called in Scripture) of the rich mercy and grace of God, which was formerly promised to all nations of the world, and prophesied of in the Scriptures of the Prophets: to wit, *That the Nations of the Gentiles* (a people which he neither formerly knew, neither did they know him) *should be called and redeemed by Iesus Christ.* Hitherto also (as I con-

Esa. 55.4. 5

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ceive) agreeth that in Matth. 20. 28. *The sonne of man came to give* his life a ransome *for many*, and 26. 28. *This is my blood of the new Testament which is shed for many for the remission of sins.* Vntill Christ gave his own life and shed his own blood, there was but a (few) ransomed or redeemed, even a few (as it were) out of one nation or corner of the world, a few in comparison of after times: But when he gave himselfe, laid downe his own life, shed his own blood, the end and power of this was, to ransome or redeeme or save many, even many out of all nations and kindreds of the world, *many* in comparison of former times. This was the end and power and fruit of his owne death, and the shedding of his own blood, even the redemption and salvation of many, I say *many* out of all nations of the world, many in comparison of former times. And thus these Scriptures do sweetly agree together,

This that I have said, (I conceive) is

is the true and naturall meaning of this Scripture, as if the Apostle should thus have said, *God our Saviour will have all Nations of men to be saved through the knowledge of Iesus Christ: for there is one Mediatour betweene God and men the man Christ Iesus, who gaue his life a ransome for the salvation of all nations of the World, to be a testimony of the exceeding grace of God (formerly promised) by Iesus Christ: Whereunto I am appointed a Preacher and an Apostle, a teacher of the Gentiles, that they should know and enjoy the benefit of this mystery, which hath beene hidden from former ages and generations.* And this is directly agreeing with that which is written, Rom. 16. 25. 26. where he saith *That the preaching of Iesus Christ is now, according to the Commandement of the everlasting God made knowne to all Nations for the obedience of Faith.* Marke it, It is (now) made manifest to (all Nations) for the obedience of Faith, Thus (as I conceive) I have layd open the mind of God in this Scripture, whereby I have cleared it from

from that corrupt sence which they put upon it;

A fourth Scripture propounded by them is Esaias 53. 6. *All wee like Sheepe have gone astray: We have turned every one to his owne way, and the Lord hath laid on him the iniquity of vs all.* The 4th. Scripture.

By (*All*) in this Scripture they vnderstand all persons from first to last. I shall from the words themselves clearely prove that we are to vnderstand the word (*All*) in this place vnder another consideration according to the matter in hand.

It is to be minded that the word (*All*) in this Scripture is conjoyned with (*We*) and (*Vs*) *All we, All Vs, All we have gone astray, and the Lord hath laid on him the iniquity of us all,* That is. he hath laid on him the iniquity *of all we, or all us,* who doe enjoy peace with God through him, and are healed by him; as it is plainly expressed in the words before going; *The chastisement of our peace was upon him, and by his stripes we are healed,* that is; We are healed of our

backslidings, of our goings astray, of our turnings away from God: We are now returned unto the Lord, and doe enjoy peace with him through Iesus Christ. And thus Peter interprets the word healing, 1 Pet. 2. 24. 25. *By whose stripes ye were healed, for ye were as sheepe going astray, but are now returned unto the Shepheard and Bishop of your souls*, He makes *healing*, and *returning* unto Christ to be both one. *Ye are healed by his stripes*, that is, ye are enabled by the power of the death of Christ to returne unto him. These things are without doubt a sure fruit of Christs *woundings*, *bruisings*, *stripes* and *chastisements* for our sins, to wit our peace with God through him, and healing by him. And this is most sweetly in a Propheticall way set forth by the Prophet Hosea, 6. 1. 2. *Come let us returne unto the Lord, for he hath torne, and he will heale us; he hath smitten, and he will bind us up, &c.* These words are certainely a prophecie of the death and resurrection of Iesus Christ, wherein is declared that he was *torne*, and *smitten* for

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our sinnes, that we might vndoubtedly and powerfully receive *healing* and *binding* up by him. And therefore the words are set downe by way of promise, *He will heale us, and he will bind us up.* And this grace of his to us, is the very ground and cause of our returning to him: for so the words are to be vnderstood, *Come and let us returne to the Lord, for he will heale us, and he will binde us up,* We may not thinke that our returning to the Lord is the cause of our healing: but our being healed and bound up by the wounds of Christ for us, is the cause of our returning to God. Yea, our returning to the Lord is no other thing but our being healed by the stripes of Christ. From what hath beene said, it is cleare, that all those for whom Christ was bruised, wounded and chastised, are such who are in time healed by him, and doe enjoy peace with God through him: for his stripes doe powerfully bring forth healing; that is repentance or turning to the Lord, unto all those for whom he did beare the same. The

very end and power of the sufferings of Christ for us, is to bring us to God, 1 Pet. 3. 18. O how full of *power*, *life*, *vertue* and *healing*, are the *stripes* of Christ! There was never a *stripe* of Christ but is of a *healing* nature, Now how those things will agree to *all persons*, (as they would have it) I leave to the consideration of the understanding Reader.

Another thing I desire to observe from the words, to wit, whereas Esaias saith, *God hath laid on him the iniquity of us all*: Peter speaking of the same place saith, *He bare our iniquities*, both which have indeed one meaning, the latter explaining the former. And truely the words are of great force, *He (bare) our iniquities*, he did not shrinke or faint under them, or beare them to the halves, but he *bare them*: that is, he *bare* them *strongly*, *fully*, *powerfully* vntill the worke was done, vntill he was a *conquerour* over them all in our behalfe, that we might be enabled to die to sinne and live to righteousnesse. This is indeed the fruit of Christs power-

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full bearing of our sinnes, as the holy Spirit witnesseth, 1 Pet. 2. 24. 25. Now how these things can agree to *all persons* let the vnderstanding Reader judge.

I doe therefore conclude as before, that by *(all)* in this Scripture, we are to vnderstand *all We, all us*, that is, *all We Who doe enjoy peace With God through him, all us Who are healed by him*, And thus the word *all*, is to be vnderstood in Rom. 8. 32. *He that spared not his oWne Sonne but delivered him up to death for us all*, marke it, *for us all*; that is, *us all Who are called by him, and justified by him*, as the two former verses doe clearly teach. And thus the word *(all)* is to be vnderstood (although vpon another occasion) in Gal. 4. 26. *Ierasalem Which is above is free, Which is the Mother of us all*, that is, *us all* who are the *children* of God, believers in Iesus Christ. Thus much for the opening of that Scripture.

A fifth Scripture propounded by them to Iustifie their opinion, is that in Iohn 1. 29. *Behold the Lambe of* The fifth Scripture.

God which taketh away the sinnes of the World.

Now that I may (as the Lord helpeth me) discover the mind of God in this Scripture, and cleare it from that corrupt sence which they put upon it: I will first shew in what severall respects or acceptations the word (*World*) is taken in the Scripture, because herein lyeth the chiefe difference between us: and then make application to the thing in hand.

The divers acceptations in which the word (*World*) is taken in Scripture, I conceive may be all comprehended under these following.

First sometimes it is taken, & that very often, for *that round compasse of the Earth with the inhabitants thereof, especially mankind*, which God created and fashioned in the beginning, and hath renewed and governed from time to time. Psal. 24. 1. and 50. 12. Into this *World* Christ came, and out of this *World* (after he done the will of his Father) hee ascended againe to sit at the right hand of his Father.

Secondly,

Secondly, The word World is sometimes taken for *a part of the World* onely, and yet in a generall tearm is called the *World*, Iohn 12. 19. Acts 19.27.

Thirdly, It is sometimes taken, and that but seldome in the Scripture, but oftentimes in our ordinary speech, for *a great number or quantity of any thing*. Iames 3.6.

Fourthly, It is sometimes taken, and that very often in Scripture, for *the fading joyes, pleasures, riches, honours, and liberties which are here below*: as also, *for sinfull customes, evill manners, ungodly workes, worldly doctrines, and lusts*: as they stand in opposition to those joyes, riches, and honours, which are above: and those wayes, workes and doctrines which are according to the will of God, Rom. 12. 2. Gal. 6. 14. Iames 1. last, 1 Ioh. 2. 15, 16, 17.

Fifthly, It is sometimes taken *for worldly or ungodly men*, as they stand in opposition to holy and godly men, the called and beloved ones of God, Mat. 18.7. Iohn 15. 18, 19. and

17 9,14,16. 1 Iohn 3 13. Rev. 11. 9. and 13. 3. compared with vers. 8.

Sixthly, The word world is sometimes taken *for the Nation of the Gentiles*, who in Scripture are called the *world in way of opposition to the Iewish Nation*, who alone were the Church of God, untill the wall of partition was broken down by the death of Christ. This is cleare from what is written in Rom. 11. 12. *If the fall of them* (that is of the Iewes) *be the riches of the world, and the diminishing of them the riches of the Gentiles*. And again, vers. 15. *If the casting away of them be the reconciling of the world*. In this Scripture it is most evident, that the Nation of the Gentiles are called the *world*, as standing in opposition to the Iewish Church. And thus also we are to understand the words of Christ in Iohn 17. 21, 23. where he prayeth, *That the world may beleeve that the Father sent him, and that the Father loved them, as he loved him*. And in Luke 12. 30. compared with Matth. 6. 32. It is manifest, That the Gentiles

tiles are called the Nations of the *world*. Thus much also the Apostle teacheth in Ephes. 2. 11. 12. *In time past* (saith he) *ye were Gentiles in the flesh, called the uncircumcision*, in way of opposition *to that which is called the circumcision in the flesh, made by hands. And at that time* (saith he) *ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world.* Doth not he here teach so much, That there was a time when the Gentiles were called the *world*, or the *uncircumcision*, in way of opposition to the *Iewish Church*, who were called the *circumcision* of the flesh, and enjoyed many great and glorious priviledges.

Seventhly, The word world is sometimes taken *for all Nations of people, Iewes, and Gentiles*, as standing in way of opposition to one nation of people only. Mat. 24. 14. Mark 14 9. and 16. 15.

Lastly, it is sometimes taken *for the*

the world to come, in way of opposition to this present world, Ephes. 1. 21. Heb. 2. 5. and 6. 5.

And having thus farre made entrance into the matter, I will now proceed to the consideration of the Scripture in hand, Ioh. 1. 29. *Behold the Lambe of God which taketh away the sinne of the world.* By (*world*) here they understand *all persons, or all men and women from first to last.*

Before I come to give the true, and naturall meaning of this Scripture, I shall first shew one or two Reasons from the words themselves to cleere them from the corrupt sence which they put upon them.

The opening of this Scripture.

The first reason is taken from the consideration of these words (*taketh away*) *He* (*taketh away*) *the sinne of the world.* The words are exceeding cleere, and full, and of great force. He doth not say, It is probable, or it is possible, *he may take them away*: but *he taketh them away*; that is, He *certainly, fully, freely, perfectly, powerfully*, and *for ever*

ever taketh them away. And I am confident that the words *take away, taken away, and taketh away,* when they are spoken of things done, or to be done, do alwayes signifie in Scripture a *perfect powerful, absolute*, and *compleat removall* or *taking away* of things: so that the things do not remain any more. I could give many Scriptures to prove this: but I will content my self with a few, which I desire may be well noted, Esa 6. 7. *Thine iniquity is taken away*, Rom. 11. 27. *This is my Covenant with them when I shall take away their sinnes*, Heb. 10. 9. *He taketh away the first, that he may establish the second*, 1 Ioh. 3. 5. *And ye know that he was manifested to take away our sins.* So that in the Scripture Language *to take away* a thing, it is *powerfully, throughly, perfectly*, and *for ever to take it away*, so to remove it as that it come not into remembrance any more. And therfore the reason why there was a remembrance of sins once every year under the sacrifices of the Law

Law, was becauſe thoſe ſacrifice, could not *take away ſinne*, Heb. 10. 3,4. Implying, that if their ſins had been *taken away* by thoſe Sacrifices then they ſhould never have beene remembred any more. Therefore I conclude, that when Iohn ſaith of the Lambe of God, *he taketh away ſins*; wee are to underſtand, He ſo removeth them, *or taketh them away* as makes to the *perfection* and *ſalvation* of thoſe from whom hee *taketh them away*: ſo as they ſhall never come into remembrance againſt them any more. Agreeable to that of *David*, Pſalm 103. 12. *As far as the Eaſt is from the Weſt: ſo far he removeth or taketh away our tranſgreſſions from us.* And this will be further manifeſt, if we conſider what it is to *take away ſin*. Now to take away ſinne, in the Scripture ſence, is to take away the *merit*, *wages*, *power*, *dominion*, *Lordſhip*, and *ſtrength* of ſinne: ſo as neither the one or the other ſhall ever returne again any more. And therfore when it is ſaid, Rom. 11. 27. *This is my Co-*

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venant with them, when I shall take away their sins: He saith in the former verse, *There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from Iacob*. And indeed, this is the office and power of this Deliverer, *to take away sins and ungodlinesse in all respects*; not only in respect of *merit* and *wages*, but of *strength* and *Lordship* also. So that such who have their sins *taken away*, they have the *merit* and *wages* of their sinnes *taken away*: they have their *ungodlinesse, disobedience, darknesse, pride*, and *rebellion* of heart *taken away*: and are enabled by the power of this Deliverer to turn unto Christ, and believe in him. And therefore repentance and remission of sinnes alwayes goes together in Scripture, either expressed or understood. Neither do I read that the sins of any are said to be *remitted*, but such to whom the Lord giveth *repentance* also, enabling of them to return and believe in him. Not that repentance is a condition of remission: but to teach us, that these

two

two are never separated, but are both given together (as being linked one within another) by this Lamb of God, this Deliverer, this Prince and Saviour, who giveth repentance to Israel, and remission of sinnes. And I say further, That he so *taketh away* sinne, both the *merit*, *strength* and *power* of it, as that neither the one nor the other shall ever again return upon those, or any of those from whom it was *taken away*. This is the meaning of that place of *John* in his *first Epistle*, 3. 5. *Yee know that he was manifested to take away our sinnes, and in him is no sinne*. And thus I have in part declared what it is to *take away* sin.

And this wil be further manifest, if we consider in the second place, who it is that *John* saith *taketh away sinne*, to wit, the Lamb of God. *The Lamb of God which taketh away the sin of the World*: that is, The Lamb of God, in giving himselfe a *Sacrifice* to God for the sinnes of the *World*, doth (by the *price*, *power* and *vertue* of that *Sacrifice*) *powerfully*,

fully, perfectly, and for ever take away their sins. And so he answers *most fully, perfectly, and superabundantly* unto those Lambs slain, and other Sacrifices under the first *Covenant*, which did carnally, and as figures for the time present, take away the sins of the people. *Levit.* 4. 32. to latter end; and cap. 5. 6. And indeed this *Lamb of God*, by the *price* & *power* of his bloodshed, doth *perfectly, powerfully, and for ever take away sins*: for he thereby hath wrought & obtained, a most *perfect, full*, and *eternall* redemption, *Heb.* 9. 22. Neither doe I know that he hath obtained any other redemption (in this sense we have now in hād) but that which is *perfect* and *eternall*. And thus the Lamb of God *taketh away* the sin of the *world*.

And if any shall make scruple at the word *sinne*, because it is here expressed *Sinne* (in the singular number) and not *Sinnes*: Let them consider, that it is usuall in the Scripture indifferently to put the one for the other: as is evident by comparing

Esa.

Esa. 53. 6. with 1 *Pet.* 2. 24. That which *Esaias* calleth *iniquitie*, in the singular number, *Peter* calleth *iniquities*, or *sinnes* in the plurall number. And again, by comparing *Esai.* 59. 20. with *Rom.* 11. 27. That which *Esaias* calleth *transgression*, *Paul* calleth *transgressions*. And although *John* expresse it here in the singular number, yet is it most certain that under this word *sinne*, hee includeth *all sins* of all degrees and all times.

Now from all that I have said, we are thus to understand the words.

The Lamb of God by the *price* and *power* of his blood-shed, doth *perfectly*, *powerfully*, and *for ever*, *take away* the sinnes of the *world*. Now how this doth agree to *all persons*, or *to every man in the world*, I leave to the consideration of the understanding Reader, who I doubt not, will weigh these things together which I have declared, for the clearing of this Scripture from that corrupt sense which they put upon it.

And

And having thus farre opened these words, I shall now come to the true and naturall meaning of them.

The naturall meaning of this Scripture.

By the *World* in this place, we are to understand the *nations of the Jewish Church.* And they are therefore called the *World*, because untill the *manifestation* of the death of the Lamb of God, they were shut out from all *priviledges*, they were *farre off*, they were the *Wild olive tree*, a *forlorn* and *hopelesse* people. For thus they stood in opposition to the *Jewish Church.* The nation of the Jewes were the *Church of God*, the Gentiles were the *World*: the Jewes were the *Circumcision*, the Gentiles were the Heathen, or the *uncircumcision*: The Jewes were *nigh*, in respect of many excellent *lawes*, and glorious *priviledges*, the Gentiles were *farre off*, as being without priviledges: The Jewes were the *naturall branches*, the Gentiles were the *wild Olive tree*: The Jewes did *enjoy Christ and God*, in respect of many glorious *Ordinances*, *Sacrifices* and

Psalm. 107 19, 20. Rom 11. 24. Ephes. 5. 12, 13.

Offerings, (which in their time were glorious) as many figures and ſhadowes of Jeſus Chriſt, the Gentiles were without Chriſt, having *no hope*, and *without God in the world*: The Jewes were *the people of God*, and his *peculiar treaſure*, in reſpect of an *outward covenant*, the Gentiles were *not the people of God*. In theſe and the like reſpects, the Gentiles are called *the world*. And for this *world* this Lamb of God is now manifeſt, ready to be ſlain to take away their ſinnes. And therefore this Lamb of Cod ſtands here in oppoſition by way of power and excellency to all other Lambs. The Lambs ſlain under the Law, which are ſhadowes of Chriſt, extended no further then the Jewiſh nation, who were the Church of God: the Gentiles, who were the *World*, had no ſhare in them: But this Lamb of God, by the price and power of his blood-ſhed, *taketh away the ſinnes even of the world*. O glorious myſtery! Here is a Lamb indeed, a Lamb by way of eminency: the Lamb of God

God which redeemes this *uncircumcised World, this World without Christ, without God, without hope, without priviledges, without law, without Ordinances.* And therefore *John* sets him out in this place with a note of attention & admiration, *Behold the Lamb of God which taketh away the sinne of the World.* Mind it well, and admire at it. This indeed is that glorious mystery which is so much spoken of in the Scripture, to wit, *That the Gentiles,* THE WORLD, *should obtain remission of sinnes, and salvation by the death of Christ,* *Ephes.* 2. 11, 12, 13, 14, 15, 16, 17. and 3. 5, 6, 7, 8. 1 *Tim.* 3. 16. *Esai.* 11. 10. and 42. 1. 6. *Jer.* 16. 19. *Mal.* 1. 11. *Matth.* 4. 15. and 12. 21. *Luke* 2. 32. *Acts* 28. 28. *Rom.* 15. 8, 9, 10, 11, 12. *Gal.* 3. 13, 14. And this is that which the Jewes so much stumbled at, and was so much enraged at, to wit, *That the Gentiles, the* WORLD, *the uncircumcision, the heathen*, a people *without priviledges, without Lawes* and *Ordinances*, should be accounted *the people of God*, and obtain *remission of sins*,

and *salvation by Jesus Christ. Act.* 22. 21,22,23. 1 *Thess.* 2.14,15,16.

Neither is that necessary or warrantable, that in the Scriptures above mentioned, we should understand *every person*, or *every man and woman* amongst the Genriles: for it is very usuall in the Scripture, to speak of the Gentiles *indefinitely*, or *generally*, and that in point of conversion and salvation, when but a *remnant*, or *residue* is understood. I will give you two or three instances for many. *Matth.* 12. 18. 21. *Acts* 10.45. and 11.1.18. and 13.48. and 14. 27. and 15. 3. conmpared with the 17. and 19 verses. In the third verse he speaks of the conversion, of the Gentiles, *indefinitly* or *generally*: and yet who knoweth not, but that a certain *remnant* or *residue* is understood: which also is evident from the 17 and 19. verses. For there he applieth this conversion to a *residue*, or *remnant*. And the same is cleare also in the other Scriptures above mentioned. And why should we wrangle with God, or question the wisdome of

of the holy Spirit, for speaking to us after such a manner. Thus much for the clearing and opening of that place in *John*.

A sixt Scripture propounded by thẽ is; *John* 3.16.17. *For God so loved the world, that he gave his only begottẽ son: that whosoever beleeveth on him, should not perish, but have everlasting life. For God sent not his Son into the world to condemne the world, but that the world through him might bee saved.* The greatest difficulty in this Scripture lieth also in the word *World*. They say we are here to understand *all persons*, or *all men and women in the world*. The sixth Scripture.

In answer to which (before I come to give the natural meaning of this Scripture) I shall give two or three reasons from the words themselves, compared with other Scriptures, to cleare them from that corrupt sence which they put upon them.

First, it is here said, *God so loved the world. He loved the world*: yea, *he so loved the world*. Now I doe not

finde any where in Scripture, That God is said *to love* any, and *so to love* them, but we are to understand it to be spoken of his *everlasting, powerfull, quickening, drawing, saving love* in his Sonne. I finde the Scripture plainly speaking to this purpose, 1 *John* 4. 9. *In this was manifested the LOVE of God towards* us. And verse 10. *Herein is LOVE, not that wee LOVED God, but that hee LOVED us.* And verse 11. *Beloved, if God SO LOVED us.* Rom. 5. 8. *But God commendeth his LOVE towards us.* So also *Ephes.* 2. 4. 5. *His great LOVE wherewith HE LOVED US.* and 5. 2. *Christ also hath LOVED us.* Again, *Titus* 3, 4, 5. *The kindnesse and LOVE of God towards man appeared.* So also, *Rev.* 1. 5. *He LOVED us, and washed us from our sins in his own blood.* All which places, and others of the like nature, where mention is made of the love of God, we are to understand to be spoken of the *everlasting, powerfull, quickening, pardoning, saving LOVE* of God in his Sonne: as is manifest to such,

who

who read with understanding. And, as I said, I doe not know any Scripture that speakes of the *love of God* to men in sending or giving Christ for them (for this the thing in hand) but wee are to understand it to bee spoken of the *everlasting saving love* of God to them.

And this leads me now to the *second* thing considerable in the words, and that is, *He* GAVE *his onely begotten Sonne. God so loved the world, that he* GAVE *his only begotten Sonne.* Which words include in them, *his sending of him*, and *delivering him up to death*; for that which in this verse is called *giving*, is in the next verse called *sending*. Now I do not read any where in Scripture, that God is said to *give, send*, or *deliver his Son unto death*: or, that Christ is said, so to *give himself* for any: but wee are to understand therein the *everlasting blessednesse* and *salvation* of those for whom God *gave, sent*, or *delivered* him unto death.

And this followes naturally, and sweetly upon the former consideration:

on; to wit, That Gods *giving, ſending, or delivering* his Son unto death is a fruit flowing from the *everlaſting, free, rich, ſaving love* of God, bringing ſalvation unto all thoſe for whom God gave him. The Scripture is abundant to cleare this, Gal. 1. 4. *He (GAVE) himſelfe for our ſinnes,* that he might redeem us from this preſent evill world, according to the will of God and our Father. Thus Paul ſpeaketh concerning himſelfe, Gal. 2. 20. *He loved me, and (GAVE) himſelfe for me.* And thus he ſpeaketh alſo concerning the Church. Epheſ. 5. 25. 26. 27. *Chriſt loved the Church and (GAVE) himſelfe for it, &c.* that is, That which is now and ſhall be the Church of God, ſanctified and glorious, it is ſo by vertue of Chriſts *love,* and *giving* himſelfe for it. To the ſame purpoſe is that alſo in Titus 2. 14. *He (GAVE) himſelfe for us that he might redeeme us from all iniquity, and purifie unto himſelfe a peculiar people, zealous of good workes,* Hitherto alſo agreeth that in Iohn 3. 17. *God (SENT) not his Sonne into the world*

When we reade in Scripture of Gods giving, ſending or delivering his Sonne nto death for any: we are therin to underſtand the bleſſednes & ſalvation of thoſe for whom God gave ſent, or delivered him unto death, this is cleere from many Scriptures.

to

to condemne the world, but that the world through him might be ſaved. And againe, Rom. 8. 3. *God (SENT) his owne Sonne in the likeneſſe of ſinfull fleſh; that the righteouſneſſe of the Law might be fulfilled in us,* And verſe 32, *He that ſpared not his owne Sonne, but (DELIVERED) him up for us all: how ſhall he not with him freely give us all things,* So alſo Rom. 4. 25. *He was (DELIVERED) for our offences, and was raiſed againe for our juſtification,* I will conclude this with that in the 1. Iohn 4. 9. *In this was manifeſt the love of God towards us, becauſe that God (SENT) his onely begotten Sonne into the world, that we might live through him.* And verſe 10. *Herein is love, not that we loved God, but that he loved us, and (SENT) his Sonne to be the propitiation for our ſinnes.*

All theſe Scriptures teacheth us, (*and I know no Scripture to the contrary*) that Gods *giving, ſending,* or *delivering* of his onely begotten Son unto death, doth include in it the bleſſedneſſe and *ſalvation of all thoſe*

for

for whom God *gave him, sent him,* or *delivered him* unto death.

Now then, to returne to the place in hand; If by the *love* of God in this place, we are to understand the *everlasting, powerfull, quickning, saving love* of God; And if Gods *giving, sending,* or *delivering* his Sonne unto death, doth include in it the *blessednesse* and *salvation* of all those for whom *he gave him,* or *delivered him* unto death; I doe then conclude, that by the *World* in this Scripture, we may not understand *all persons,* or *all men and Women* in the world from first to last: for then it would follow *that God loved all persons in the world with an everlasting, powerful, quickning saving love in his Sonne*: and *that all persons in the world should certainely be saved and blessed by Iesus Christ.*

The naturall meaning of this Scripture.

But by *World* in this Scripture, we are to understand *the Nations of the Gentiles* as standing in *opposition* (before the death of Christ) unto the *Nationall Iewish Church.* The Jewes were (*within*) in respect of many glorious priviledges, the Gentiles were *without*

The Iewes were the *Church* in respect of that choise which God made of them, and the many excellent Lawes and ordinances which he gave to them onely: the Gentiles were the *World*, as being a cast-out people, aliens from the commonwealth of Israel, strangers from the Covenants of promise, having no hope, and without God in the *World*: this *world* it is which is here spoken of: *God so loved the WORLD, that he gave his onely begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life.*

A twofold glorious mystery in this Scripture.

And the words thus vnderstood doe hold forth to us a twofold glorious mysterie.

First, that God so loved that vncircumcised, forlorne, hopelesse, formerly farre off, (as I may say) forgot people, the World, the nations of the Gentiles, Aliens, strangers, Common and vncleane, (as Peter cals them,) Wilde beasts, creeping things, fowles of the Ayre, (as the Lord expresseth them. Acts, 10.) that he gave his onely begotten Sonne for them, to save them,

to

to give them remission of sinnes, and everlasting life, through believing in him.

I say in these words we have held forth to us this glorious mysterie, this exceeding abounding love of God to this World, which was hidden from former ages and generations, but was made manifest in due time. *God So loved the World, So* richly, *So* exceeding abundantly, *so* as was never knowne or heard of before, that he *gave his onely begotten Sonne* to bring redemption and salvation vnto them. *The Sonne of man was lifted up for all Nations of the World.* The brasen Serpent (as all other shadowes of Christ, and ordinances of the Law) was appropriated unto the Iewish nation onely: but the Son of man was lifted up, *That whosoever beleeveth in him should not perish, but have everlasting life.* These words, (*whosoever beleeveth in him*) doth not imply any power in lost man to come to Christ, or beleeve in him: But they are expressed to shew, that there was a doore of *life* and *salvation* set open *for all nations*,

nations, yea for this *most hopeleſſe* and *moſt wretched WORLD* through the death of Chriſt. And therfore the Lord Iesus ſpeaking of his death, in Iohn 12.32. he ſaith, *And I, if I be lifted up from the Earth, will draw all NATIONS of the WORLD to beleeve in me.* Here is the exceeding riches of the love of God magnified to this moſt hopeleſſe world, in the death of his Sonne, who never till now taſted the ſweetneſſe of the ſame. And thus it followes in that place of Iohn. 3. 17. *God ſent his Sonne into the World (that is into or upon the Earth) to condemne the WORLD that is the nations of the World: but that the World through him might be ſaved*, that is, He was not ſent to execute vengeance upon this forlorne, formerly forgotten, caſt-out, hopeleſs world: but God ſo magnified his free, rich, vnſpeakeable, unſearchable, everlaſting love to this moſt wretched, moſt hopeleſſe *World*, that he gave his onely begotten Son to die *for them*, that they might certainely and powerfully enjoy *life* and *ſalvation* through him. This I conceive to

be

be the true and naturall meaning of this Scripture.

And whereas some (who take hold of the word (*might*) in this Scripture) doe say, that all persons in the world (*might*) be saved: and that all (*might*) be saved who are not saved: I desire them to consider that the word (*might*) in this place doth carry in it the force of an undoubted and absolute certainty, and it is as much in this place as (*shall*) be saved, or *shall certainly* be saved. I shall propound some other Scriptures (a few for many) to cleare up the truth of this to us. Gal. 1. 4. *He gave himselfe for our sinnes, that he (MIGHT) redeeme us from this present evill World*, and 4. 4. 5. *God sent forth his Son to redeeme them that were under the Law, that we might receive the adoption of Sons*, Ephes. 5. 25. 26. 27. *Christ loved the Church and gave himselfe for it that he (MIGHT) sanctifie it, and that he (MIGHT) present it to himselfe a glorious Church*. Titus 2. 14. *He gave himselfe for us that he (MIGHT) redeeme us from all iniquitie*. 1 John. 4. 9. *In this was manifested the love of*

God towards us, because God sent his onely begotten Sonne into the World that we (MIGHT) live through him. Now I desire the understanding Reader to consider whether the word (*might*) in these Scriptures doth not carry in it the force of an vndoubted certainty, and an absolute promise or performance: to wit, that the thing *is done*, or *shall certainly, and undoubtedly* be done. And so in this place, where he saith, The world through him (*might*) bee saved: the meaning is, The world through him *shall certainly* and *powerfully* be saved.

And this will be yet more cleare, if we consider, what the holy Spirit meaneth, when hee saith, (*through him.*) The world (*through him*) might be saved: that is, *Through his death, through his life, through the giving forth of his Spirit to them,* enabling them to beleeve in him unto life everlasting. And thus the world is saved through him.

And thus I have cleared up the first glorious mystery which is held forth to us in this Scripture, to wit,

That

That God so loved that uncircumcised, forlorn, hopelesse, far-off people, the Nations of the Gentiles, the world, aliens, strangers, common and unclean, wilde beasts, creeping things, fowles of the aire, (so called as standing in opposition to the Jewish Church) that he gave his onely begotten Sonne for them, that they might certainly besaved throughhim.

The second glorious mystery held forth in these words, is this, to wit,

That the onely way to life everlasting, is through *beleeving* in the Sonne of God. *This is that righteousnesse which is of faith*, which stands in opposition to the *righteousnesse of the Law*. The righteousnesse which is of the Law, saith on this wise, The man which doth these things, shall live by them. But here is another, a new, a blessed lesson which the Lord Iesus teacheth *Nicodemus*, & is written for our learning, to wit, That the Son of Man is lifted up, that whosoever *beleeveth in him*, should not perish, but have everlasting life. We are not to understand beleeving in this Scripture,

Scripture, or any other of the like nature, to be mentioned as a condition or worke wrought by us: but we are to understand it as standing in opposition to working for life and salvation. The way to life is not by *our workings*, or *our righteousnesse*: but in *receiving the righteousnesse of another*, to wit, of the Lord Jesus, through the faith of the operation of God. And thus we are to understand all these Scriptures which speak of justification by faith. We are not justified and saved by our own working, or our own righteousnesse, but in receiving the righteousnesse of another, through the faith of the operation of God.

And thus (through the helpe of God) I have cleared this Scripture from that corrupt sense which they put upon it: and have declared the minde of God in it.

And thus that fore-named Scripture (Ioh. 1. 29) and this doe agree in one.

A Seaventh Scripture propound- The 7th
ed Scripture.

ed by them is 1 Iohn 2. 2. The words are these following, *And he is the propitiation for our sins: and not for ours onely, but also for the sins of the whole world.*

The opening of it.

In which words (that I may declare the minde of God in them, and cleare them from that corrupt sense which they put upon them) these things are considerable, to wit,

1. *First*, the propitiation it selfe, and that is, *Iesus Christ the righteous*, as he is here expressed.

2. *Secondly*, The end and benefit of this propitiation, and that is here expressed to be *for sins*, that is, for the remission of sins.

3. *Thirdly*, The persons who are concern'd in the benefit of this propitiation, and they are here expressed to be *We and the whole world. He is the propitiation for our sins, and the sins of the whole world.*

Bnt what are we to understand in this place by the (whole world.)

They say, We are here to understand

derstand all persons in the world, or every man and woman in the world from first to last. And hence they conclude, That Jesus Christ the righteous, is the propitiation for the sins of all persons in the world from first to last.

I shall shew the unsoundnesse of this opinion, and of this interpretation of this Scripture, from two or three considerations in the words themselves, with these depending upon them. Some reasons to clear this Scripture.

First, In the very same sense that *Jesus Christ the righteous* is *the propitiation for our sins*, in the very same sense, (and in no other) hee is the propitiation for the sins of the whole world: that is, he is the propitiation for sins under one and the same consideration onely. Now the holy Spirit teacheth us, (and it is best to cleave to his testimony) *Rom.* 3. 25. *That God set forth Jesus Christ to be a propitiation through faith in his blood.* The holy Spirit here teacheth us in what sense, or under what consideration, Jesus Christ is the pro- I.

pitiation or reconciliation for ſinnes, to wit, *through faith in his blood*: that is, he is the propitiation for the ſins of thoſe, and thoſe onely, who do beleeve in him, for remiſſion of ſins. And thus we are to underſtand the word (*Our*) in this place of *John*, *He is the propitiation for OVR ſins*: that is, for us who (through his power doe beleeve in him unto righteouſneſſe. For it is well known that *John* writes here unto beleevers, ſuch as beleeved in Chriſt unto remiſſion of ſinnes. And in the very ſame ſenſe wee are to underſtand that in the fourth chapter of this Epiſtle, verſe 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Sonne to bee the propitiation for our ſinnes*: that is, ſuch or ſo great is the love of God, that he hath given us remiſſion of ſinnes, and reconciliation with himſelfe through faith in the blood of his Sonne. To the ſame purpoſe alſo is that in *Rom.* 5. 10. *When we were enemies, we were reconciled to God by the death of his Son*: that is, through faith in his death, as is moſt

1 John 5. 13.

most plain from the former part of the chapter. And verse 11. *We joy in God through our Lord Iesus Christ, by whom we have now received the atonement.* Wee have received the atonement: that is, we are reconciled to God through faith in Christ. Now then, if the holy Spirit witnes that Jesus Christ is the propitiation, or reconciliation for sinnes, *through faith in his blood*, and no otherwise: and that he is no propitiation, reconciliation, or redemption to any, but *through faith in his blood only*: I then conclude, that by the whole world in this place, we can in no wise understand all persons, or every man and woman in the world.

The second reason is taken from the consideration of the end and benefit of this propitiation, and that is here expressed to be *for sins*, that is, for the remission of sins. Whosoever have a part or interest in this propitiation, they have all their sins fully and perfectly remitted to them, washed away in his precious blood. There is not one person 2.

to or for whom Christ is a propitiation or reconciliation, but he hath all his sins washed away in his pretious blood, and shall certainly be saved. Therefore this cannot agree to all persons in the world.

Thirdly, something is to be learned from the connexion of these words with those before-going, *If any man sin* (saith he) *We have an Advocate with the Father, Iesus Christ the righteous: And he is the propitiation for our sinnes; and not for ours onely, but also for the sinnes of the whole World.* Hence I conclude, that all those for or to whom Jesus Christ is the propitiation, he is for them an *Advocate also.* And though some do separate between the propitiation and advocation, saying, That hee is the *propitiation* for many, for whom hee is not an *Advocate*: yet certainly, these two are so inseparably linked together, that thoughwe must distinguish them, yet we must not, yea we cannot separate them. There is no *advocation* without *propitiation*, such a weak, empty, and beggarly benefit,

as

he that it goeth alone without *admination*. And surely those who doe understandingly know what is the end and benefit of this *propitiation*, and under what consideration Jesus Christ is the *propitiation for sinnes*, to wit, *through faith in his blood*: they will acknowledge with me, that all those for or to whom Jesus Christ is the *propitiation*, he is for them an *Advocate* also. And how this can agree to all persons, or to every person in the world, I leave to the consideration of the understanding Reader.

And having thus farre cleared the words from that corrupt sense, it is needfull that I shew what is the true and naturall meaning of them.

I desire therefore it may be considered, that this expression (*the Whole World*) is diversly taken in Scripture.

Sometimes for the whole compasse of the earth, with the creatures in it. So wee are to understand that expression of *Elihu*, in *Iob*. 34. 13.

Sometimes for the glory, riches, and pleasures of this present world.

So it is taken in *Math.* 16.26. *Mark* 8. 36. *Luke* 9.25.

Sometimes for the generality of all Nations, as ſtanding in oppoſition to a little or ſmall number amongſt them. So it is to bee taken in *Rev.* 12.9.10. and 11. verſes compared together. And chapt. 16. 14. 1 *John* 5. 19. In theſe Scriptures the generality of people of all nations of the world, as wicked and ungodly, doe ſtand in oppoſition to the little or ſmall number of beleevers among them.

Sometimes this expreſſion *(the whole world)* is taken for all nations and kindreds of people, as ſtanding in oppoſition to one nation or kindred of people onely. So it is taken *Matth.* 26. 13. *Mark* 14. 9. *Rom.* 1. 8. And ſo wee are to underſtand that of *Mark* 16. 15. Goe yee into all the world, and preach the Goſpel unto every creature; that is, Goe yee amongſt all nations and kindreds, and tongues and people, and preach the Goſpel to them. And thus *(by the Whole World)* in this place

The natural meaning of the words.

place of *Iohn*, we are to understand all nations & kindreds of the world, as standing in opposition to one corner, or one part, or one nation of the world onely. This then is the meaning, *to wit, Iesus Christ the righteous, who is our advocate with the Father, he is the propitiation* or reconciliation *for our sinnes*, who amongst the *Jewish* nation doe beleeve in him unto righteousnesse: *and not for ours onely*, but also *he is the propitiation* or reconciliation for the sinnes of those who amongst all nations of the whole world, do and shall hereafter beleeve in him unto righteousnesse.

It is well knowne that Iohn did nextly write unto the beleevers amongst the Iewes.

The words thus considered, doe hold forth unto us a two-fold glorious mystery, to wit,

A two-fold mystery in the words.

First, That there is no remission of sinnes, reconciliation, or redemption, but onely through faith in the blood of Christ, which cleanseth us from all sinne. This is the meaning of that place in *Rom.* 3.25. God hath set forth his Son to be a propitiation through faith in his blood. And so it stands in opposition to the Law of

of works, which saith on this wise, *The man that doth these things, shall live by them.* This indeed is a glorious mystery, which is the summe of the Gospel, Jesus Christ is the propitiation or reconciliation through faith in his blood. Neither is there any remission of sins, reconciliation, or redemption, but onely through faith in the blood of Jesus Christ.

Secondly, that the grace of God, by the death of Christ, is more abundantly enlarged and stretched forth, then in former ages and generations. Untill the death of Christ, that which was revealed (which was in figures and shadowes) was limited and bounded unto the Jewish nation onely, as it were in a corner of the world: but in these after ages and generations, by the death of Christ, it was enlarged and extended unto all nations of the world. And this is the meaning of that place in the fourth chapter of this Epistle, v. 14. *We have seen and doe testifie that the Father sent the Sonne, the Saviour of the World.* Where it is to bee noted,

that

hat the ſaving, redeeming, or recon-
ling of the world, that is, the ma-
nifeſtation of the rich love & grace of
God to the nations of the Gentiles in
giving remiſſion of ſins & ſalvation
o them by Jeſus Chriſt, doth directly
nd properly belong to the *Father's*
ſending of his Sonne. Wee have ſeene
nd doe teſtifie that the Father (*ſent*
his Sonne) the Saviour of the world.
his is indeed a glorious myſtery.
And thus Jeſus Chriſt the righteous
s the propitiation, reconciliation, or
redemption for the full and perfect
emiſſion of the ſinnes of the whole
world. And thus, the whole world
without any difference, ſhall have re-
miſſion of ſins and everlaſting life,
through faith in the blood of Chriſt.
Now judge thou, underſtanding
Reader, whether this that I have
ſaid be not agreeable both to this
Scripture in hand, and many others
alſo.

Another Scripture propounded by them is that in John 6. 51. The words are theſe following, *The bread that I will give, is my fleſh, which I will* The 8th Scriptre.

I will give for the life of the World. By *World* here, they understand, as before, all persons, or every man and woman in the world.

The clearing of the words by reasons.

I shall propound one or two reasons from these words, and those before-going to cleere them from that corrupt sence which they put upon them.

1 First, I desire the Reader warily to observe, that whereas it is said in this verse, *I will give my flesh* (*for*) *the life of the World.* It is said above in the 33. verse, *The bread of God is he which cometh down from Heaven, and giveth life* (*VNTO*) *the World.* So that, to be life (*for*) the world, it is to be life *unto the World*, in Christs meaning.

2. Secondly, if any shall doubt what life is here meant, Let them know, that it is no other then *everlasting life*, or *life for ever*; as it is expressed in the 47. and 51. verses. I therefore conclude, That if Christ thus give himself to be life *for* the world, that is, to be everlasting life *unto* the world: we cannot understand that by

By the *world* in this place is meant all persons, or every person in the world. But by *World* in this place, we are to understand (as I conceive) the Nations of the Gentiles, who are here called the *World*, and in other places, the *Heathen*, the *uncircumcision*, as standing in opposition unto the Jewish Church, who alone in their times had the enjoyment of many glorious priviledges. The naturall meaning of them.

And thus there is a glorious mystery held forth in these words, to wit: A mystery in them.

That *Manna* (as all other things also which were for the time present shadowes & figures of Christ) was *appropriated* by God unto the Jewish Nation only. And therefore they say, *Our Fathers did eat Manna in the Desert*, verse 31. And Christ agreeth to it, *Your Fathers did eat Manna in the Desert*, verse 49. No other Nation in the whole world had a *propriety* in these glorious priviledges, which were lively figures of Christ, but the Jewish Nation

tion onely. But this *true bread* Jesus Christ, he is not limited unto the Jewish Nation only, as that Manna was: but he is sent of God *to give life, everlasting life unto the Nations of the Gentiles, the Heathen, the World.* And here is the excellency of this Manna, according to what he saith, verse 33. *The bread of God is he which cometh down from Heaven, and giveth life unto the World.* And this is a mystery which the Scripture much speaketh of, to wit, the salvation of the Gentiles by Jesus Christ. Thus much briefly concerning that Scripture.

The ninth Scripture

A Ninth Scripture propounded by them is John 4. 42. The words are these following, *And they said unto the woman, Now we believe not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.*

The naturall meaning of it.

By world here they understand, as before, *all persons*, or every person in the world. I shall be brief in the clearing of this Scripture. It is well

well knowne to every understanding Reader, that the *Samaritans* (with whom Jesus was now dealing, and by whom these words are here uttered) were the Nations of the Gentiles, which the King of *Assyria* placed in *Samaria* when he carryed away the Israelites captives, 2 Kings 17.24. These Nations of the Gentiles are called the *world*, as standing in opposition to the Jewish Church, being a *people farre off*, as it were *forgotten*, and *without hope* untill the manifestation and suffering of Christ in the flesh. With this *world*, as being a first fruits of the calling of the Gentiles, Jesus Christ is now dealing, and by his power reveales himselfe and grace in them, whereby they tasted and knew his love and grace towards them, and their redemption and salvation by him: for no lesse then so is the meaning of the words. Mark it, In the verse before-going it is said. *Many more believed because of his own Word*; that is, His word was mighty and powerfull in them, o-

pening

pening their understandings to know him, and perswading their hearts to receive him or believe in him. Upon this they make this solemn profession of him and his power in them, *Now we believe* (said they to the woman) *not because of thy word: for We have heard him our selves* (that is, we have felt the life and power of his word in our hearts) *and We know* (that is, we know by most sweet and comfortable experience) *that this is indeed the Christ, the Saviour of the World.* That is, We who hitherto have bin the out-cast world, doe now know Jesus Christ, and his grace and power in us, and wee are able to say, not upon hear-say, but upon knowledge & experience from his owne teaching, that hee is thus become the Saviour of the *World*, and that the world now doth enjoy salvation by Jesus Christ. Here is a pretious mystery, and here is the pretious knowledge of it. This is indeed the naturall meaning of the Holy Spirit in this Scripture, which will

in no wise agree to their interpretation of it.

Another Scripture propounded by them, is John 12.47. The words are these following, *If any man hear my words, and believe not, I judge him not; for I came not to judge the world but to save the world.* The tenth Scripture.

By *World* here, as before, they understand *all persons*, or *every person* in the world. In answer to which, consider

First, It is here said, *Christ came to (SAVE) the world.* Now by (*saving*) in this place, we are to understand no lesse then a *compleat, perfect, powerfull, everlasting saving or salvation*: for so it stands in opposition to *judging* or *condemning* in this place, as it doth also in John 3. 17. The clearing of it.

Secondly, (as that which follows naturally upon the former) it is said, *Christ (CAME) to save the World.* Now without controversie, Whatsoever Christ was *sent to* doe, or *came* into the world to doe, he did fully and perfectly perform the

ſame: for as it was his *delight* to do ſo, Iohn 4. 34. So he was enabled with *power* alſo to do the ſame, Eſa 63 1. Therefore he is bold to affirm even before his Father who ſent him, when he is now ready to leave the world; *I have finiſhed the Work Which thou gaveſt me to do*, Iohn 17. 4. And therefore when we read in Scripture that the Sonne of God (*came*) for ſuch an end, or to doe ſuch a work, we are to underſtand, that he did *verily* and *perfectly*, and *fully* performe and finiſh the ſame. The Son of God did not his worke by *halues:* for he had both *Will* and *power* to finiſh and fulfill the ſame. Now if theſe two things be well conſidered, it will be clear to the judicious Reader, that we cannot underſtand theſe words according to their ſence: for then it would follow that every perſon in the world ſhall *certainly* and *powerfully* be ſaved.

The naturall meaning of the words.

But by the *world* in this Scripture, we are to underſtand the nations of the *Gentiles*, who (as I have declared

red) are oft times in Scripture called the world, as standing in opposition to the Jewish Church, as being a people (untill the manifestation and suffering of Christ in the flesh) *cast out a farr off*, and as it were, *forgetten*. *These nations of the Gentiles, this World, the Sonne of God came to save.* He came not to *judge*, that is, to *condemne*, to take *vengeance* upon this *cast-out, farr-off, forgotten, most wretched World*, these gentile nations: but he came to magnifie the exceeding, superabounding riches of the grace of God to them, in bringing salvation to them by his death.

This interpretation of this Scripture, I shall confirme from two or three reasons set downe by the holy Spirit in the words before going.

First, when certaine Greeks (which were of the Gentile nations) came up to worship at the feast, and desired to see Jesus: He being made acquainted with it, said, verse 23. *The howre is come*

that the Sonne of man should be glorified: that is, The time is now come that the Sonne of man shall beglorified in bringing salvation to the Gentiles by his death. This is that *much fruite* of his death, which he speakes of verse 24. And hitherto also tends that in verse 28. *Father glorifie thy Name: then came there a voyce from heaven, I have both glorified it, and will glorifie it againe*: that is, I will more abundantly, then formerly, magnifie my grace and power by thy death, which is now at hand.

Secondly, (as depending upon what before goeth) The Lord Jesus saith, verse 31. *Now is the judgement of this world. By judgement* here, we are to understand *righteousnesse, deliverance, or salvation*: and by the *world*, we are to understand the *Nations of the Gentiles*: and by the word (*now*) in this place, we are to understand the time of his *personall death*, or *lifting up upon the Crosse*. This then is the meaning, to wit, Now that I am

I am ready to be offered up upon the Crosse, Now is the *judgement, righteousnesse, deliverance*, or *solvation* of this world, that is of the Gentile nations. This is a glorious mysterie, And so it is sweetly and fully agreeing to what was before propheſied by Esa. 42. 1. *I have put my Spirit upon him*, he *shall bring forth judgement*, that is, *salvation* to the Gentiles. And so it is expressed by Christ himselfe, Mat. 12. 18. *I will put my Spirit upon him, and he shall shew judgement to the Gentiles.* And verse 21. *And in his Name shall the Gentiles trust.* minde it, what was before propheſied, is now fulfilled. *Now is the judgement of this world; Now shall the Prince of this world be cast out.*

Thirdly (as yet depending upon what before goeth) He saith in verse 32 *And I, if I be lifted up from the earth will draw all men to me. This he speake signifying what death he should dye*; that is, By the power of my death upon the Crosse, I will draw all Nations of men to me, to

be ſaved through faith in me.

I deſire the Reader to lay theſe things together, and then to judge whether my interpretation of the 47. verſe be not agreeable to the mind of God.

And whereas it is ſaid in the former part of the verſ, *if any man heare my words and believe not, I judge him not*: the meaning is, I doe not *now* judge him, I do not *now* ſit upon my Tribunall to execute vengeance: that is reſerved unto another time, or day, as it is expreſſly ſaid in the next verſe, *The Word that I have ſpoken, the ſame ſhall judge him in the laſt day.*

Thus much for this Scripture.

The Eleventh Scripture.

Another Scripture propounded by them is, 2 Cor. 5 19. 21. The words are theſe following. *God Was in Chriſt reconciling the World to himſelfe not imputing their treſpaſſes unto them, and hath committed to us the Word of reconciliation. For he hath made him to be ſinne for us, who knew no ſinne, that we might be made the righteouſneſſe of God in him.*

By

By world in this place they understand, as before, *all persons*, or every person in the world.

In way of answer to which, I shal declare two reasons from the words themselves, to cleare them from that corrupt sense.

The clearing of the words by reasons.

The first reason is taken from the consideration of the *time*, of which the holy Spirit here speaks, where he saith, *God was in Christ reconciliug the World to himselfe*. The *time* (I conceive) of which the holy Spirit here speaks, is the *actuall* or *reall manifestation and suffering of Christ in the flesh*; I mean, his *personall death*, or the offering up of his owne body unto death upon the tree. Is it not manifest that hee speakes of *this* death in the 14. and 15. verses of this chapter, (which words I have before opened) where he saith, *That Christ DIED for all?* And these words have their dependance upon those. It is true indeed, in respect of *purpose* he died before the foundation of the world, 1 *Pet.* 1. 20. In respect of *promise* he died from the foundation

of the world, *Rev.* 13. 8. In respect of *divers shadowes and figures* (which were appropriate onely to the Jewish nation) he died all along under that dispensation, *Heb.* 9-7,8,9,10, But his *personall manifestation and death* was once in the end of the world, *Heb.* 9. 26. And indeed his *personall manifestation and death*, as it was more *Wonderfull glorious, and mysticall* (in respect of the declaration of the wisdome, power, and grace of God, which did more wonderfully shine forth in it) then either the promise or shadowes of his death: So it was more *Wonderfull and glorious* then those, in respect of the *power* and *fruit of it also.* His death in *promise* was exceeding glorious: his death in *shadowes* was very glorious also for the time present; but not so glorious, fruitfull and powerfull as his *personall death*, which did *excell in glory.* The *power* and *fruit* of this was the breaking down of the partition wall which was betweene *Jewes* and *Gentiles*: it was the *bringing of life and salvation* unto all nations

tions of the world. This I conceive is the meaning of that saying in *John* 12.24. *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* His *own death* brought forth much fruit. And to this purpose is that also in the 32. and 33. verses. *And I, if I be lifted up from the earth, will draw all men to me. This he spake signifying what death hee should die.* From whence it appeares, That his *personall death* was marvellous powerfull to bring forth abundance of fruit, even so much, as the *drawing of all men*, that is, *all nations of men*, to the knowledge of himselfe, and the enjoyment of salvation through him. For as the *personall manifestation* and death of Christ was a *wonderfull, glorious, new thing, a great mystery*, (*Esa.* 43.18.19. *Jer.* 31.22. 1 *Tim.* 3.16.) So the *power* and *fruit* of it is a *new*, a *wonderfull* thing also, such as never before was heard of. This is that which was foretold by the Prophet *Esa.* 43. 18,19,20. *Behold, I will do a new thing: now it shall spring forth,*

shall

shall ye not know it? I will even make a way in the Wilderneſſe, and rivers in the deſert. The beaſt of the field ſhall honour me, the Dragons and the Owles, becauſe I give waters in the Wilderneſſe, rivers in the Deſert, to give drink to my people, my choſen. Mind the myſtery of the words, and you wil ſee ſo much held forth in them, as I alledge them for, to wit, the bringing in, or the ſaving of *Beaſts, Dragons, Owles*, that is, the *Gentiles*, who are here likened to ſuch wild creaturs, and that not onely, or *ſimply*, in reſpect of their *naturall eſtate*, but *comparatively* alſo, as in oppoſition to the Jewiſh Church, as being not owned, or regarded, or honored with any lawes or ordinances, concerning Chriſt, but caſt out, as it were into a wilde, hopeleſſe condition, without lawes, without government, without priviledges, even like wilde beaſts, Owles and Dragons; I ſay, in theſe words is prophetically held forth to us the bringing in, and the ſaving of theſe wilde, brutiſh, hopeleſſe, fierce, wretched people, by the glori-

glorious and wonderfull power of the death of Christ. This very same thing also is foretold in the 42. chapter of this Prophesie, verse 9. to 17 the consideration of which I leave to the understanding Reader. The same thing (I conceve) is chiefly aimed at by the holy Spirit in this Scripture we have now in hand. It is said in the 17. verse, *Old things are past away, behold all things are become new*: that is, old figures and shadows, and such like things are past away, and God hath now wrought new things; he hath given his own Son to die, *that is new*: and in the death of Christ, hee hath reconciled the world to himselfe, *that is new also*, even such a thing as never before was in being, untill the Son of God suffered in the flesh.

Thus I have, with what brevity and plainnesse I could, declared the *time* of which the holy Spirit here speakes of, when he saith, *God Was in Christ reconciling the World to himselfe*: that is, when Christ suffered in the flesh, when he *died personally*.

Then,

Then, I ſay, *Then God was in Chriſt reconciling the world to himſelfe.* Hence I conclude, that by the *World* in this Scripture, we can in no wiſe underſtand *all perſons*, or every perſon in the world from firſt to laſt.

The ſecond reaſon for the clearing of the words from that corrupt ſenſe, is taken from the conſideration of the *Nature* of this reconciliation, which is here ſpoken of. This reconciliation of the world unto himſelfe, is no other thing then the remiſſion of all their ſinnes through faith in Chriſt: It is no leſſe then making them the righteouſneſſe of God by Jeſus Chriſt. And therefore when he ſaith in this place, *That God was in Chriſt reconciling the World unto himſelfe*, hee ſaith in the very next words, *not imputing their treſpaſſes unto them.*

Now according to this Scripture not to have ſin imputed, it is to be truly bleſſed. And therefore, the very ſame thing which David in the 32. Pſalme calleth, *the not imputing of ſinne*, Paul in Rom. calleth

leth, *the impnting of righteousnesse through faith in Christ.* And so farr as I know, we never reade of the *not imputing of sinne*, or *the imputing of righteousnesse*, but onely through faith in Christ. So that, when it is said, *God imputed not their sins to them*, we understand that *he imputed the righteousnesse of Christ to them*, through faith in him: or that they were *made righteous through faith in Christ.* And so it agreeth with that in the 21. verse, where it is said, *He was made sin for us, that we might be made the righteousnesse of God in him*: that is, we who believe in Christ, (for he speakes of himselfe and other helievers) *are made the righteousnesse of God in him. And thus God was in Christ*: that is, in the death of Christ, *reconciling the world unto himselfe, not imputing their trespasses unto them*: that is, giving them the remission of all their sins, and putting them into a condition of perfect righteousnesse and true blessednesse, through faith in Christ. Of this power

Rom. 4. 11. 22. 23. 24. Iames 2. 23.

power indeede was the *personall death* of the Son of God, thus to reconcile the world unto God: and this power of his death hath run along ever since in all ages, in the ministry of the Gospel, untill this time, and so shall do untill this mystery of the Gospel be finished.

Now if the *time* and the *nature* of this reconciliation be well considered, And if we rightly understand what the holy Spirit meaneth, when he saith, *God was in Christ reconciling the world unto himselfe*: We can by no meanes understand the *World* in this place to signifie *all persons*, or every person in the world from first to last.

But by *world* in this place, we are to understand the Gentiles, who by the power of the death of Christ (and not untill then, except some first fruits) were reconciled to God, through faith in him. This then is the summe and meaning of these words, to wit, *God was in Christ* (that is, in the death of Christ)

Christ) *reconciling the world* (that is, the Gentiles) *unto himselfe, not imputing their trespasses unto them*; that is, giving them remission of all their sins, and putting them in a condition of perfect righteousnesse, and true blessednesse, through faith in Christ, wrought in them by the power of God in the ministry of reconciliation. And thus (as I conceive) this Scripture agreeth most sweetly with that in Rom. 11. 11. 12. 13, 14, 15. In which place the *Gentiles* are called the *world* as standing in opposition to *Israel according to the flesh*; This *world* is said to be *reconciled*; The time of this reconciliation is upon the stumbling of the Jewes at Jesus Christ crucified, and the preaching of Jesus Christ crucified unto the Gentiles; The nature of this reconciliation of the Gentiles is no lesse then salvation through faith in Christ; all which the understanding Reader will finde out in the perusuall of this Scripture. And thus the words of God do most sweetly

sweetly accord with one another. Thus much for this Scripture.

The twelfth Scripture.

Another Scripture propounded by them is Heb. 9. 26. The words are these following. *But now once in the end of the world hath he appeared to put away sin by the sacrifice of himselfe.*

the meaning of it.

The sum of which words is this, to wit, that Jesus Christ did appeare in the end of the world, perfectly and powerfully to put away, or take away sinne, by that once giving of himselfe a sacrifice for sinne. This indeede is a certaine truth: but that he did so for all persons in the world from first to last, this Scripture doth not affirme. In the 28. verse, it is said, He was once offered to beare the sins of many, that is, perfectly and powerfully to take them away from them, in respect of the merit and Lording power of them. Therefore minde it, whensoever you reade in Scripture that Christ doth *beare sins, take away sins, or put away sins.* We are to understand no lesse then the *perfect* and *powerfull*

taking

takeing away of all sins, both in respect of the merit and captivating power of them by the application of the vertue and power of his death unto them. And I am sure this cannot be understood of all persons in the world. I shall say no more concerning this Scripture, because the words are cleare in themselves.

The thirteenth Scripture.

Another Scripture propounded by them is Luke 2. 30. 31, 32. The words are these following. *Mine eyes have seene thy salvation, which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Israel.*

By (*all people*) as it is expressed in the 31. verse, they understand, it seemes, all persons, or every person in the world from first to last.

The meaning of it.

But doubtlesse, by *all people*, we are to understand, in this place, *all nations of people, or kindreds of people*, as standing in oppositon to one nation, or kindred of people onely. And those words in the 32. verse

will cleare this interpretation: for those which he calleth *all people* in the former verse, he calleth the *Gentiles*, and *thy people Israel* in this verse: that is, not thy *people Israel* onely, but the *people of the Gentiles* also: that is, *All nations of people whatsoever*, And it is usuall in the Scripture to mention *all people*, when as, *all nations*, and not *all persons* is understood. Reade Psalm. 67. throughout Rom. 15. 11. In this place of Luke then, I conceive, the holy spirit doth teach us thus much, to wit, that the exceeding riches of the grace of God was now ready to be magnified and manifested to *all nations of people*, not to Israel onely, but to the Gentiles also, in bringing light and salvation, and glory to them by the death of Christ. This is that which was foretold by the Prophet Esa. 42. 6. 7. *I will give thee for a Covenant of the people, for a light of the Gentiles: To open the blinde eyes, to bring out the prisoners from the prison, and them that sit in darknesse*

* Read Psalm 67. throughout Rom. 15. 11.

darknesse out of the prison house. And chapter 49. 6. *And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Iacob, and to restore the dissolations of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.* This latter Scripture, doth agree almost word for word with that place of Luke. And this is the summe, to wit, That God *formerly promised*, and hath *now performed* to magnifie and manifest the exceeding riches of his grace to *all nations of people*, without any difference, in bringing, or giving light & salvation and glory to them, by the manifestation and suffering of Christ in the flesh. The which mystery was not in being untill the time appointed of Christs *personall* manifestation and suffering in the flesh. These things being well considered, it will be manifest to the understanding Reader, that it is a perverting and darking of this Scripture, to conclude from hence, that Jesus Christ died

or ſuffered for the ſins of *all perſons*, or *every perſon* from firſt to laſt.

The fourteenth Scripture.

Another Scripture propounded by them is, Iohn 11. 50. 51, 52. The words are theſe following, *Ye conſider not that it is expedient that one man ſhould die for the people, and that the whole nation periſh not. And this he ſpake not of himſelfe: but being high Prieſt that yeere, he propheſied that Ieſus ſhould die for that nation: And not for that nation onely, but that he ſhould gather together in one the children of God that were ſcattered abroad.*

Wherefore they alledge this Scripture to juſtifie their opinion, I know not.

The meaning of it.

I ſhall briefly diſcover what I conceive to be the minde of God in it. The 51. and 52. verſes do interpret the 50. verſe. In which two verſes there are two great myſteries declared, by way of propheſie, *to wit*, *Firſt*, that Jeſus Chriſt ſhould die for *all nations of people*, both Jewes and Gentiles: for

Tow myſteries in the words.

when

when he ſaith in the 51. verſe *That he ſhould die for that nation*; he meaneth the Jewiſh nation; And when he ſaith in the following verſe, *And not for that nation onely, but that he ſhould gather together in one the children of God that were ſcattered abroad*: he meaneth, the outcaſt Gentiles: for ſuch a ſcattered, diſperſed, outcaſt, hopeleſſe people were they (as I have before proved) untill they were gathered to the Lord, and into the fellowſhip of his body by the death of Chriſt. And if any ſhall aske, why they are here called, *the children of God*? I anſwer, They are ſo called in this place, (as I conceive) not according to what they were for preſent, as though they were the children of God before they were gathered unto him, by the power of the death of Chriſt: but according to what they ſhould be hereafter, as a bleſſed fruite flowing from the power of the death of Chriſt. And ſo we are to underſtand (as I conceive) thoſe words

of Chriſt in Iohn 10. 15. 16. and thoſe of Paul Epheſ. 5. 25.

The ſecond myſtery declared in theſe words is, the glorious ſaving power of the death of Chriſt; for when he ſaith in the 51. verſe, *That he ſhould die for that nation*: he meaneth, *that he ſhould ſave them, that he ſhould bring them to God, that they periſh not.* And the words following do teach ſo much: for he there ſaith, *And not for that nation onely, but that he ſhould gather together in one the children of God that are ſcattered abroad.* The force of the words lyeth in that expreſſion of *gathering together*: whereby we are taught, that ſuch is the glorious and ſaving power of the death of Chriſt *to gather together ſcattered, and loſt, and out-caſt ones.* And we are here further taught, *That to die for them*, and *to gather them together in one*, is one and the ſame thing, as is plaine by comparing the 51. and 52. verſes together. So that in the Scripture ſenſe, *to die for them*, it is *to ſave them*, it is *to bring them*

them to God, it is *to gather them from their scattered lost estate, into an Estate of fellowship with God, and one with another in him.* For it is impossible to *separate* betweene Christs dying for lost men, and his gathering of lost men to God by the power of his death. This Scripture, being thus cleared, is of sweet consideration, but in no wise tending to justifie their opinion.

The two last Scriptures.

Two other Scriptures, propounded by them are, Acts 13.47. Esa 46 9. I put both these together, because in summe, they are both one. The one set down by way of prophesie, the other by way of performance.

The words in Esaias are these following, *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the Earth.* In the Acts, the words are, *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the Earth.*

I shall briefly open the words, and then it will appear how unfitly they urge them to justifie their opinion.

I have set thee, or given thee (speaking concerning Christ) *to be a light to, or of the Gentiles*; that is, Thou shalt be a light in them, revealing in them, and giving to them remission of sinnes, salvation, life everlasting through faith in Christ. Thou shalt cause the light of the glorious Gospell of Christ to shine into their hearts. I have before proved (and so much is taught in the words now in hand) that untill the death of Christ, the Gentiles did wholly sit in darkenesse, being denied of God all those Lawes, Ordinances, Oracles, Priviledges, Miracles, which the Jewes enjoyed, by the appointment of God, as so many meanes whereby Christ did gloriously, for the time present, shine forth among them.

Rom. 5. 15. But now, as it is written, *To whom he was not spoken of, they shall see: and they that have not heard, shall understand.* So that, *the people which sate in darkenesse, saw great light: and unto them which sate in the region and shadow of death, light did spring forth.*

And

And whereas, it is said in the next words, That thou shouldest be (*for salvation*) unto the ends of the earth. These words doe justifie the interpretation of the former; for such a light is Christ, *giving salvation, or bringing salvation* unto all those to whom he is a light; that is, Hee revealeth himselfe in them, drawing their hearts to believe in him unto life everlasting. And therefore, it is said in the next words. *As many as were ordained to eternall life, believed.* For indeed, thus Christ is light and salvation to us, as he reveales himself in us, drawing us thereby to believe in himself unto salvation.

And if any shall object, that it is here said, He (*should*) be for salvation. I answer, The word *should*, or *might*, in this Scripture (as in others of the like nature) doth signifie no lesse then *shall*, He *shall* be my salvation unto the ends of the earth. And therefore Esaias saith in Chap. 52. 10. *The Lord hath made bare his holy arme in the eyes of all the Nations: and all the ends of the earth SHALL see the*

the salvation of God. They *shall* see it, that is, they *shall* look upon Jesus Christ, and believe in him, and bee saved by him. As it is written, *Looke unto me, and be ye saved, all the ends of the earth.*

And whereas it is here said, Hee shall be for salvation unto the (*ends of the earth*:) the meaning is, unto all Nations, or Kindreds of the earth. And Esaias, in the forenamed place, doth make it plain, The Lord hath made bare his holy arm in the eyes of *all the nations*, and *all the ends of the earth* shall see the salvation of our God. And here is this mystery held forth in it, to wit, That wheras untill the death of Christ, the mysteries of salvation, under many shadowes, was limited onely to the Jewish Nation: now, by his appearing and suffering in the flesh, those mysteries are not onely more cleare in themselves, as being wholly unvailed by the sacrifice of himselfe: but also the benefit of them is enlarged farre and wide unto all the nations of the earth, who before had

had never heard of, nor known the sweetnesse of them. And now was fulfilled what was written by the Prophet, *Behold my servant shall prosper, he shall be exalted, and be very high. As many were astonied at thee, because his visage was marred: So shall he sprinkle many nations, the Kings shal shut their mouths at him: for that which hath not been told them shall they see, and that which they had not heard, shall they understand.*

And this is further to be minded in the place we have in hand, That the Gentiles, and the ends of the earth belong both to one and the same people.

This then is the summe of the words, to wit, I have given thee to be a light to the Gentiles, to open their eyes, to set up a heavenly light in them, to give them the knowledg of Christ, and faith in him, that so thou mayest bee for salvation unto all the nations of the earth.

This mystery was not in *being* untill the manifestation and suffering of Christ in the flesh.

Now

Now then let the understanding Reader judge, if this Scripture bee not unwarrantably urged by them to maintain their opinion of Christs dying for all persons, or every person in the world from first to last.

And thus (as the Lord hath helped me) I have examined the severall Scriptures propounded by them, and declared the minde of God in them.

The reasons vvhich some propounded to justifie this opinion.

I now proceed to the consideration of some reasons propounded by them, to prove (as they conceive) that Christ died for the sins of all persons.

And they are these following:

1 Firſt, becauſe (ſay they) Chriſt and the Prophets, and Apoſtles did ſo teach, Eſa 53.6. Iohn 1.29. and 3. 16, 17. and 6. 51. and 12. 47, 48. 1 Cor. 15. 3. 2 Cor. 5.14,15.

2 Secondly, becauſe (ſay they) Chriſt required them ſo to preach, Mat. 28. 18, 19. Mark 16. 15. Luke 10.5. and 24.47. Rom. 16.26.

3 Thirdly, becauſe (ſay they) the Saints are commended for believing

ving so, Iohn 4 42. 1 Iohn 4.14.

Fourthly, because (say they) it is a condemning sinne in any, hearing the Gospell, not to believe so, to wit, that Christ died for their sins. Iohn 3. 18, 19. and 12.47, 48. and 16 9. 1 Iohn 5.10. 4

These four reasons I find expressed by Mr. *Lambe* in a little book.

The tryall of them.

To their first reason, I answer, That neither Christ, nor the Prophets, nor the Apostles did so teach. And as for the Scriptures they alledge (to prove as they conceive, their opinion) to wit, Esa 53.6. Ioh. 1.29. and 3.16, 17. and 6.51. and 12. 47, 48. 2 Cor. 5.14, 15. I have before proved, that they held forth no such thing: And I have at large declared the naturall meaning of each of them; And therefore I shall say no more in this place concerning them: but referre the Reader to the consideration of what I have at large above said. And as for the Scripture 1 Cor. 15.3. (of which I have formerly said nothing) where it is said, *Christ died for our sinnes according*

cording to the Scriptures: I answer doth he there say that Christ died for the sins of *all persons*, or *every person*? Doth he not say, Christ died for (*our*) sins? that is, for us who receive him, and believe in him, and stand fast in his grace and righteousnesse; He died for *Our* sins, and we shall be saved by him, as he plainly speakes in the first and second verses. This is that Gospel which he here speakes of, and remindes the Brethren of, to wit, That the alone way whereby to attaine unto righteousnesse, remission of sins, and salvation, is onely through faith in the death of Christ, and standing fast in the grace and righteousnesse of the Lord Jesus. So much in answer to the first reason.

2. Secondly, (say they) Christ required his Apostles and Disciples so to preach. And for this purpose, they alledge Mat. 28.18.19. Mark. 16.15. Luke 10.5. and 24.47. Rom. 16.26.

I answer, Christ indeede commanded his Disciples to go forth unto

to all nations, and ſo make Diſciples: as is expreſſed by Matthew. And it is true alſo, that when he ſent them forth, he commanded them, *Into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe*: as it is expreſſed by Luke. And it is written alſo by the ſame Luke, *That repentance and remiſſion of ſins ſhould be preached in the Name of Chriſt among all nations, beginning at Jeruſalem.* And it is true alſo, as Paul expreſſeth it, *That the Goſpel and the preaching of Jeſus Chriſt, is now, by the Commandement of the everlaſting God, made knowne to all nations for the obedience of faith.* But doth any of theſe Scriptures, or any other ſay that Chriſt required them to preach that he died for the ſins of *all perſons*, or *of every perſon*? Or can it be proved that this opinion of theirs is the Goſpel of Chriſt? And as for that of Luke 10. 5. (which may ſeeme moſt difficult) where it is ſaid, *Into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe*: We muſt underſtand, that their declaration of peace,

peace, unto whatsoever house they come, was a *ministeriall* (not an *absolute* or *powerfull*) declaration of peace; or a *ministeriall salutation*, or *well-wishing* to that house. And so it is expressed in Mat. 10. 12. *And when ye come into an house salute it*: that is, *With* all happinesse, and peace, and salvation to it. *And if the house be worthy*, or as Luke saith, *If the Sonne of peace be there*: that is, If he manifest his grace and power in them, perswading their hearts to receive you, and embrace your words, *then shall your peace*, or *salvation*, or well-wishing, *rest upon that house*: if not, *it shall turne to you againe*. So much in answer to their second reason.

Thirdly, (say they) The Saints are commended for believing so. For this purpose they alledge, Iohn 4.42. 1 Iohn 4. 14.

I answer, The Saints in Scripture did not believe so, to wit, that Christ died for the sins of all persons, or of every person from first to last. Neither is it any commendation, before God,

God, unto any of the Saints who do now believe so: seeing the Scriptures rightly understood, holdeth forth no such thing to us. And as for those places of Iohn 4.42. and 1 Iohn 4.14. they admit not of such an interpretation as they put upon them, but teach another Doctrine, which is holy, precious and glorious: Both which things I have largely declared above, in the opening of those Scriptures.

Fourthly, because (say they) It is a condemning sin, to any, hearing the Gospel, not to believe so, to wit, That Christ died for their sin. For this purpose they alledge, Iohn 3.18. 19. and 12.47.48. and 16.9. 1 Iohn 5.10.

I answer, It is most true, that whosoever (though formerly never so sinfull) heareth the word of Christ and believeth in him, that is, receiving him for our Saviour submitteth to his righteousnesse, trusteth in his grace, hath everlasting life, and shall not come into condemnation, but is passed from death to life. And it is

alſo moſt certaine, that whoſoever doth not believe in Jeſus Chriſt, nor ſubmit to his righteouſneſſe, nor truſt in his grace, nor kiſſe his Septer, but truſteth in his own righteouſneſſe; or loveth to continue in wayes of darkneſſe, diſobedience and rebellion againſt Chriſt: every ſuch one is in the eſtate of condemnation, none of his ſins are forgiven, but they are all and every one of them charged againſt him, and he, with all his ſins upon him, lyeth naked under the bitterneſſe and terrour of the juſt wrath of Almighty God. For indeed, there is no other way whereby we can eſcape the wrath of God, and attaine remiſſion of ſins and everlaſting life, but onely through believing in the righteouſneſſe of another, to wit, the Lord Jeſus: And whoſoever is drawne, by the power of the Father to believe in Jeſus Chriſt, he is righteous even as Chriſt is righteous, he hath all his ſins covered with the righteouſneſſe of Jeſus Chriſt. But whoſoever doth not believe in him, all his ſins are uncovered, and he

he, like a miserable, naked, sinfull guilty, cursed wretch, lieth with all his sinnes charged upon him, under the wrath of God. This that I have said, is the very minde of GOD those Scriptures above mentioned: none of which righly understood, doth in any measure serve to justifie their opinion, of Christs dying for the sins of all persons. And whereas they say, That there is no other means whereby an unbeleever should become a beleever, then the hearing of this report, *That Christ died for the sinnes of all*, alledging for this, *Rom.* 10. 14. *How shall they beleeve in him of whom they have not heard?* I answer, It is most true what the Scripture saith, *How shal they beleeve in him of whom they have not heard?* But that such a report as they speak of, is the Gospel of Christ, and that which should bee preached as a truth of God, cannot bee proved from the testimony of God, in this, or other Scriptures.

Thus much in answer to the Scriptures and reasons propounded by them to maintain this opinion. In

which anſweres it appeares, howl greatly they are miſtaken, and how much they erre in this matter from the right underſtanding of the Word of truth.

Divers errors attending upon the foremention-ed opinion.

And before I leave this point, I conceive it not unneceſſary, to ſhew ſome other miſtakes and errors, held forth by them, moſt of which doe attend upon this opinion, of Chriſts dying for the ſins of all perſons.

I ſhall not trouble my ſelf nor the Reader with all the unſound paſſages of their ſeverall books: but point at thoſe which are moſt conſiderable.

And herein I ſhall referre the Reader chiefly to that fore-mentioned book ſet forth by *Thomas Lamb*, and others upon this point.

1 Firſt, it is reſolved, by them, upon the queſtion, That all perſons ought to beleeve, that all their ſins, paſt, preſent and to come, are pardoned. To confirm this (as they conceive) they alledge, *Rom.*3.28. *Gal.*2.16. *Col.* 1. 21,22. and 2.13,14. *Epheſ.* 2.13, 14, 15. This is the ſubſtance of what is con-

contained in the 13, 14, 15. lines of page 4. and in the 19,20,21, 22. lines of page 5.

Anſwer In anſwer to which, firſt, I conclude, according to the Scripture, *That all the Prophets give Witneſſe unto Jeſus Chriſt, that through faith in his Name, whoſoever beleeveth in him, ſhal receive remiſſion of ſins.*

Secondly, their concluſion is not agreeable either to the ſcope or language of the Scripture.

Thirdly, the Scriptures they alledge, doe no wayes ſeem to juſtifie their concluſion: but are all of them ſpoken to, and of ſuch as actually, through the power of Chriſt, beleeve in him unto remiſſion of ſins, as the underſtanding Reader will eaſily diſcern.

Fourthly, this concluſion of theirs contradicts another concluſion of their own, in the 19,20,21,22 lines of page 4. Where it is reſolved, by them, upon the queſtion, That all mens ſins are not pardoned in Chriſt, as a truth to be preached to, and to be beleeved by all. Now if it bee not a truth to bee

preached to all, that their sinnes are pardoned in Christ, as they themselves confesse) How then can that conclusion stand firm, That all men ought to beleeve, that all their sinnes are pardoned? Shall they beleeve a thing which is not a truth? And thus themselves do contradict themselvesr

E Secondly, it is affirmed by them, That nothing is required of any to make them partakers of remission of sinnes, but onely faith to beleeve the report of the Gospel. This is the substance of the 17. and 18. lines of pag 4. and 26. and 27. lines of the same page.

Answ. In answer to which, I desire thee Reader to take notice especially of one thing, to wit, That they make faith to consist in a *bare assent* to the truth of the Gospel. And, say they, nothing is required of any to make them partakers of remission of sins, but only faith to beleeve, or to assent unto the truth of the Gospel preached.

Surely the pretious faith of Gods elect

elect is of more glorious, excellent nature. And though an assent unto the truth of the Gospel, be included in all lively, or living faith, yet something else is required and found also in such a faith as embraceth and receiveth Jesus Christ unto remission of sins.

Thirdly, it is resolved, by them, upon the question, That there are some evils which doe attend the unbeliefe of Gods own people: For, say they, God doth rebuke, chastise, and judge them with temporall judgements, helping them thereby, as his children, to mortifie the sinne which remaineth in them. This is the substance of the first question and answer in page 6. 3

I answer, That unbeleefe which remaineth in Gods owne people, is indeed an evill, as all sin is: but that those rebukes, chastisements, afflictions, or corrections, which God in Judgement, that is, in measure, righteousnesse and mercy inflicteth upon his own children, are properly evils to them, or are inflicted upon them *Answ.*

in the nature of evils, is not cleare to me from the testimony of Scripture. And they themselves confesse (as is is most true) in the last question and answer of the same page, That all the sinnes of all beleevers, are so washed away in the blood of Christ, that the guilt of them doth not all remain against them. And surely if there bee no guilt, there is no curse, no sting, no evill in those chastisements, which God as a Father, in love, in measure, and for their profit, doth inflict upon them.

4 Fourthly, it is resolved by them upon the question, That the sins of all unbeleevers are washed away in the blood of Christ, as a truth to be beleeved by all. To prove which (as they conceive) they alledge *Rom.* 3.22.23, 24,25. *John* 1.29. and 12.47. Chap. 3.16,17. This is the substance of the 11,12,13,14. and 15. lines of the sixth page.

Answer I answer, First, the Scriptures they alledge, speak no such language, but the contrary, as will be evident to every understanding Reader. And for further

further satisfaction, I refer the Reader to what I have already declared to bee the meaning of these Scriptures,

Secondly, it is most certain, that the sins of no persons are washed away in the blood of Christ, but such who are drawn by the power of Christ to beleeve in him, *Rom.* 3. 21, 22, 23. 24, 25, 26. 1 Cor. 6. 11. Titus 3. 3, 4, 5, 6, 7.

Thirdly, they themselves confesse, that not the sinnes of any are pardoned, or remitted untill such time as they beleeve in Christ. This is the substance of what they say in the fifth question and answer in page 4. Now what difference is there between remission of sinnes, and washing away of sinnes? I am sure the Scripture maketh no difference. And I am sure also, that such who have their sinnes remitted, or washed away in the blood of Christ (being justified persons) shall certainly be saved.

Fifthly, It is resolved, by them, upon the question, that the sinnes of beleevers are washed away otherwise

then

then in unbeleevers. This is contained in the fifth queſtion, and auſwer, pag. 6.

Anſw. I anſwer, firſt, it is moſt certain, that all the ſinnes of thoſe who beleeve in Chriſt, are perfectly and for ever waſhed away in his pretious blood. *Act.* 10.43. and 13.39.

Secondly, it is as certain, that the ſins of unbeleevers (whilſt they continue in unbeliefe) are not pardoned nor waſhed away, but abiding in that condition, they abide under the power and merit of all their ſinnes, and the wrath of God abideth on them *John* 3. 36. And I am ſure, it is not agreeable either to the language, or meaning of the Scripture, to ſay, that the ſinnes of beleevers are waſhed away otherwiſe then in unbeleevers.

6 Sixthly, it is reſolved by them, upon the queſtion, that the ſins of glorified beleevers are otherwiſe waſhed away, then the ſinnes of one yet remaining in the eſtate of grace not yet glorified. To prove this (as they conceive) they alledge 1 *Cor.* 13.9, 10, 11, 12. *Col.* 3.3, 4. 1 *John* 3. 2. *Rom.* 8. 23.

23. This is also expressed in the same question and answer, page 6.

Answ. I answer, first, they bewray much weakness and ignorance in themselves in this their conclusion.

Secondly, the Scriptures they have alledged (as the understanding Reader in the perusall of them may easily perceive) doe not in the least meare point at such a thing as they alledge them for.

Thirdly, it is certain, that the sins of all those who beleeve in Christ, are perfectly, fully, and for ever, even *in this present life* remitted, or washed away in the blood of Christ. Yea, all their sinnes are *now* as perfectly and fully remitted, or washed away in point of justification, as they shall be in the *Kingdome of glory* *Acts* 13. 39. 1 *Cor.* 6. 11. *Heb.* 10. 17. 1 *John* 1. 7. *Rev.* 1. 5.

Fourthly, it is indeed most certain, that beleevers, or justified persons, whilest they are in this earthly Tabernacle, come farre short of that glory which they shall enjoy at the appearing of the Lord *Jesus*. And thus

thus indeed there is an unspeakle difference between the condition of a beleever in the state of mortality, and when mortality shall bee swallowed up of life. And this is that which those fore-mentioned Scriptures, alledged by them, teacheth us. But what is this to prove, that the sinnes of a beleever glorified, are otherwise washed away, then the sinnes of a beleever in the estate of grace, not glorified? This is to make remission of sins, or justification to bee imperfect to a beleever in this present life.

7. Seventhly, they say; That all persons doe enjoy an outward and temporall benefit by Christ, though it be neither preached nor beleeved. This is expressed, by them, in the 17 and 18 lines of page 7.

Answer I answer, It is not clear to me, that unbeleevers abiding in the estate of unbeliefe (mind that) doe enjoy any outward and temporall things as benefits to them. It is true indeed, they enjoy many outward things, *in themselves good and pretious*: but that they are in the nature of benefits, or

good

ood things *to them*, or that Christ
ied to procure outward and tempo-
ll benefits for them, as benefits *to*
em, it is not cleare to me. But if I
istake in this, or any other thing, I
n willing to be informed.

8. Eighthly, their interpretation of some passages of Christs Prayer, *John* 17. is very unagreeable to the mind of Christ.

Christs Prayer (say they) is to bee distinguished in respect of the things prayed for. Some things (say they) were *speciall, onely belonging to belee-vers*, verse 9. compared with verses 11. 15. and 17. And some things, (say they) *are common to all*, and for such things, Christ did pray for the *world*, as verses 21, 23. though not in respect of the things in speciall, belonging onely in peculiar to the *Saints*. And (say they) he onely prayed for the unity of the faithfull, as a means tending to cause the world to beleeve that his sufferings for all is of the same nature, whether men beleeve it or not. This is the substance of what they say in the last an-

answer page 7. and the first answer page 8.

Answ. In answer to which I shall briefly declare, what I conceive, is the minde of Christ in these passages of his prayer, and therein I shall discover the unsoundnesse of their interpretation thereof.

First, those for whom he prayeth, verses 6. 11. 15. 17. *are actuall believers*, such as were for the *present* called of God out of the world, and given to Jesus Christ, thus much he often times expresseth in his prayer.

Secondly, those for whom he prayeth, verses 20. 21, 22, 23. are such as should *afterwards* (that is, from that time to the end of the world) through the power of Christ, in the ministry of the Gospel, believe in him.

And whereas, he saith, in these verses, That the (*world*) may believe: He herein aimeth chiefly at the conversion of the Gentiles, which he here calleth the *world*, as they are else-where called in other

Scripture

Scriptures, as standing in opposition to the Jewish Church.

And whereas, he saith, *That the (WORLD) may believe*: He doth not leave the matter as uncertaine: Neither doth this word (*may*) in this place signifie any such thing, as that they may believe, or they may not: But the words do carry an undoubted certainty in them, and signifie as much, as that the *World shall believe*. And so much he saith in the 20. verse, *I pray for them which shall believe in me, through the Word.*

And whereas he saith, *That the World may believe that thou hast sent me*: we are to understand, that according to the Scripture, *To believe that the Father hath sent Christ*, is really and truly to believe in Christ. Thus much Christ teacheth us in Iohn 16. 27. Where he thus witnesseth of his Disciples, *Ye have loved me, and have believed that I came out from God.* And againe in this 7. chapter verse 8. *They have knowne surely that I came out from thee, and they have belived that thou didst send me:*

me: he meaneth, That the world may believe in him unto life everlaſting. And therefore he enlargeth himſelfe in verſe 23. where he ſaith, *That the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.*

Againe, take notice, that this expreſſion of Chriſt, that the world may believe that thou haſt ſent me, *is an entire petition in it ſelfe*: and runeth thus, *Father, I pray that the world may believe that thou haſt ſent me, and haſt loved them as thou haſt loved me.* And ſurely, the Father did heare, and anſwer him in all things, according to his prayer.

Laſtly, take notice, that whereas he ſaith in verſe 9. *I pray not for the world*, and yet here in verſes 21. and 23. *he doth pray for the world*: We are to nnderſtand the world in theſe two places in a different ſenſe. By the *world* in verſes 9. We are to underſtand ſuch as live and walke and continue to live in ignorance, diſobedience and hatred againſt Chriſt. Theſe are called the *world*, as ſtanding

in opposition to whom the Father calleth, or draweth unto Jesus Christ; agreeable to that in Iohn 15. 18. 19. And thus, he prayeth not for the world, but for those whom the Father giveth him out of the world verses 6. 9.

By the *World* in verses 21. 23. we are to understand (as I said before) the *Gentiles*, which had not yet the Gospel of Christ preached amongst them, except some first fruits of them. These are called the *World*, in opposition to the Jewish Church, as being an out-cast people hitherto. And for the *World* hee here prayeth, that they through the power of God, in the preaching of the Gospel, may be drawne to believe in Christ, and *enjoy* the love of the Father in him.

What I have said, concerning these passages of Christs prayer, doth clearly discover their interpretation of the same to be unagreeable to the minde of Christ, both darkening the matter, and crossing the very end and power of Christs prayer. For is there any

such thing pointed at in Christs prayer, (verses 21. 23.) as that he onely prayeth (as they say) for the unity of the faithfull, as meanes tending to cause the world to believe that his sufferings for all is of the same nature, whether men believe it or not? I will onely say thus much, that there is not onely much darkness in their own words, but that they tend also to darken the words of the Lord Jesus.

9. Ninthly, they say that the sufferings of Christ and his prayer for all is of equall extention, as a meanes tending to cause them to believe; and if they do not, they are left without excuse. This is the substance of the latter part of the first Answ. page. 8.

Answer I answer, first it is most true that whosoever heareth the Gospel of Christ and believeth not in him, they have no cloake nor excuse for their sin.

Secondly, It is a grosse mistake, and contrary to the truth of Scripture to say, that Christs sufferings and prayer

prayer are of equall extention for all.

Thirdly, whereas they say, that the sufferings and prayer of Christ for all, are of equall exrention, *as a meanes tending to cause them to believe; and if they do not, they are left without excuse*: This is to make the sufferings and prayer of Christ to be a weake meanes, without power: whereas they are mighty and powerfull for, and unto all those who are concerned in them, and not one shall faile to enjoy the uttermost benefit of them (who according to the aboundant grace of God) are concerned therein.

Tenthly, they say, we must distinguish redemption, in respect of price, and in respect of the end and application. Now the price (say they) is payd for all. This is the substance of the 26. 27. 28. lines of page 9. 10.

I answer, I would know what difference they make betweene the payment of the price, and the application of it. If a ransome be payd,

is it not then applied? What is payment but application? So that in affirming the price is paid for all, they affirm that it is applied for the benefit of all. But if they ſay, *It is paid to the Father for all, though all have not the benefit of it*, I anſwer, It is a carnall and unrighteous diſtinction to ſay, that the Father hath received the full payment of the price for thoſe to whom he doth not powerfully apply the ſaving benefit of the ſame. And what is this but to charge either *weakneſſe* or *unrighteouſneſſe* upon the moſt righteous and mighty God? as though he ſhould receive the payment of the price, or ranſome, at the hands of Chriſt for thoſe, to whom he will not, or cannot powerfully apply the ſaving benefit of the ſame?

And as for the Scriptures they alledge, *Heb.* 2, 9. 1 *Tim.* 2. 6. I have above in their proper places ſhewed the meaning of them.

And whereas they make ſuch a difference between the giving of the price for men, and to men: I have already declared, that the giving of the price

price for men and to men, according to the Scripture, signifieth the same thing.

Eleventhly, they say, although Faith and Christ bee not given to all, yet this hinders not but that he suffered for all: and this appeares (say they) in that some for whom hee is given, doe deny him. To confirm this, they alledge, 2 *Pet.* 1. 1. *Matth.* 21. 42. *John* 1. 11. These things are expressed by them in the 15, 16, 17, 18, 19. lines of page 12. 11

In answer to which, first let the Reader take notice how they mistake in putting faith before Christ. These are their own words: *To whomsoever God giveth faith, and so Christ.* And again, *To them he gives with that faith and that Christ.* And again, *Although Faith and Christ be not given to all.* *Answ.*

Now certainly, here is a great mistake in putting Faith before Christ. But concerning this, I will onely say thus much, That God in giving Christ into the heart of any man, gives him faith to receive him, or beleeve in him.

Secondly, whereas they say, It appeares hee suffered for all, because some for whom he is given, doe deny him: I will prove their Argument it selfe (according to their sense) to be unsound, and then their conclusion from it, will further appeare to be unsound also. Their Argument is this, *That some for whom Christ is given, do deny him.* This they would prove from 2 *Pet.*2.1. *Math.*21.42. *John* 1. 11. that of *Pet.* seems the most strong for them, where the Apostle saith, *There were false Prophets also among the people, even as there shall bee false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* They take much hold of these words of *Peter*, *They deny the Lord that bought them.* Concerning which Scripture in way of answer and resolution,

First, I say, that this Scripture in it selfe, and being rightly understood, is most holy, spirituall, and pretious.

Secondly, I say, that all those, whom Christ the Lord *buyeth*, or *redeemeth*, he redeemeth them *perfectly* and *for ever*:

ever: and not one of his redeemed ones shall *thus deny him*, or *be denied by him*, but shall be enabled to owne him, and shall be owned by him unto everlasting, *Psal.* 107. 2. and 111. 9. and 130. 7. 8. *Heb.* 10. 38, 39. And therefore when *Peter* here saith, *They deny the Lord that bought them*, hee doth not mean that such persons are *really* and *in truth* the redeemed, or bought ones of the Lord Christ: for that were to crosse the truth of the Scriptures, and the nature, power, and end of the redemption of the Lord Christ.

But thirdly, he meaneth that these persons here spoken of, are bought or redeemed *in point of profession*, not in truth and reallity: that is, they do for a time, and it may be for a long time, *professe themselves* to be the bought or redeemed ones of the Lord Christ: they are such as are much enlightned, and know much concerning the way of righteonsnesse, concerning the Lord and Saviour Jesus Christ, concerning his death and shedding of his pretious blood: they doe for a time

make ſhew to be waſhed and cleanſed from the ſinnes and pollutions of the world, and to caſt up all ſuch unclean wayes like a filthy vomit: and they make *large profeſſion* of receiving the Commandements of God, and walking in the wayes of righteouſneſſe: and in *reſpect of profeſſion*, they ſeeme to be living trees, and ſuch as bring forth much fruit of knowledge, obedience and righteouſneſſe: and upon a *profeſſion* of knowledge and holineſſe, they deſire to joyn themſelves with the Saints, and are received by them into the fellowſhip of the body, walking with them in the ordinances and worſhip of the Houſe of God. In a word, they are very Saint-like in profeſſion, making a large confeſſion of Jeſus Chriſt, profeſſing themſelves to bee the bought or redeemed ones of the Lord Chriſt. But after ſome time (having not the faith nor love of Chriſt within them, *having no root in themſelves*, or *having not the root of the matter in them*) in time of triall, and through covetouſneſſe, for the love of gain, or of the

wages

wages of unrighteousnesse, they turne from the holy commandement, they forsake the wayes of truth and holinesse, all their former fruit of righteousnesse, love and obedience, now withereth, and they now appeare to be indeed rotten and dead trees, whatsoever profession of life, and fruitfulnesse they formerly made; they now turn again, like the Dog to their vomit, & like the sow that was washed, to their wallowing in the mire of sin, and are like men that have forgotten that they were once washed and purged (as they once professed to be be) from their old wayes of sinne and uncleannesse: they scarce remember what a profession of righteousnesse they once made, but return with greedinesse to licke up their old vomit, and to wallow in the mire of sinne again: and whatsoever esteem they did formerly professe to have of the grace of God, they now make no other use of it, but to encourage them on in wayes of wickednesse: and though they did once walke like Saints, yet now they make it manifest

feſt before all men that they never had a Saints heart, but were then inwardly dogs and ſwine, even when they did outwardly walk like Saints: Such a one in ſome reſpects was Judas, of whom the Scripture ſaith, he was guide to them that tooke Jeſus, Acts 1. 16. 17. 18. In a word, whereas they did once make a flouriſhing confeſſion of Chriſt, and did once profeſſe Chriſt to be their Lord and Saviour, and themſelves to be the Servants and redeemed ones of Chriſt, they do now deny him, and diſhonour him, and walk altogether contrary to the love and obedience of the Lord Chriſt. And by reaſon of theſe, and ſuch as theſe, it hath been, and is, that the way of truth is evill ſpoken of. And thus I have ſhewed in what reſpects and under what conſideration theſe men are ſaid to be the bought, or redeemed ones of the Lord Chriſt, to wit, not in truth and reality, as though it were indeed ſo: but in point of profeſſion, they did profeſſe themſelves to be ſo. And thoſe whom the Lord doth teach, to read

with

with underſtanding, will eaſily underſtand in the peruſall of this whole ſecond chapter, that which I have ſaid herein is the very minde of God. Hitherto alſo is agreeable many other Scriptures, 2 Pet. 1.9. 1 Tim. 4.1.2. and 3.4.5. Heb. 10.25,26,27, 28.38.39. Acts 20.30. Jude 4. to the 20. And amongſt the reſt, conſider wearily that in Acts 20. 30. Where Paul ſpeaking to the Church of Epheſus, he ſaith, *Of your own ſelves* (marke that expreſſion, *Of your own ſelves, Or from amongſt your own company*) *ſhall men ariſe ſpeaking perverſe, things to draw away diſciples after them.* And conſider alſo that of Jude, in verſe 12. (where he ſpeaking of the ſame men of whom Peter ſpeakes, who deny the Lord Jeſus, as is manifeſt verſe 4.) he ſaith in the latter end of that verſe, *They are trees Whoſe fruit Withereth, without fruite, twice dead, plucked up by the roots*: that is, In reſpect of their naturall eſtate, as fallen in Adam, they were dead; as indeed, all his poſterity, ſo conſidered, are. This

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is the first death of these trees which Jude speakes of. But these men being planted where the Gospel is preached, professed, and held forth in power and simplicity, (by those who are the called of Jesus Christ) they take upon them the profession of the Gospel, and for a time make a flourishing confession, living Saint-like, appearing as though they were living trees, bringing forth much outward fruit of knowledge and righteousnesse, forsaking many sins, and doing many things in themselves holy, good and righteous: and thus they appeare like living, fruit-bearing trees: but after a while, (not having life and root within) in time of tryall, and for covetous ends, they fall away from that profession, wither away by degrees in that love, knowledge and righteousnesse which they once made profession of, untill (after a while) they be *without fruit*, bringing forth nothing but bitter, unrighteous and deadly fruits. And this is the other, and

and so a double death, which Jude here speakes of, which these trees are under the power of. And thus *they are trees whose fruits withereth, without fruit, twice dead, plucked up by the roots.*

Thus these Scriptures (with others of the like nature) do teach us that many who have made a large and flourishing profession of Christ to be their Lord and Saviour, and themselves to be his servants and redeemed ones, have fal'n from that profession of Christ, denyed him and walked altogether contrary to him: But none of these Scriptures, nor any other, do teach that any who are Christs, his redeemed ones, receiving him, or believing in him, shall at any time (no not one of them) thus deny him or be denyed by him. I have been the longer upon this place of Peter, comparing it with other Scriptures, especially that of Jude (which is the very same with it) both that I might declare what is the minde of God in them, and might

might also cleare them from those false interpretations, which some, who pervert the Scriptures, would put upon them.

Thus having cleared this place of Peter, I shall now proceed to the other two Scriptures, to wit, Mat. 21. 42. Iohn 1. 11. which they alledge to prove, that some for whom Christ is given do deny him.

As for that place of Mat. 21. 42. where it is said, *The stone which the builders rejected*, &c.

Answer What serves this place unto, but to prove that some who professe themselves as though they were the onely builders of the Church, pull it downe. Some who in word and profession are much for God, and Christ, and his worship, do in the account of God, and accordingly to the judgement of the Scripture, no lesse then reject, or oppose the Lord Christ.

And as for that place of Iohn 1. 11. where it is said, *He came unto his own, and his own received him not*,

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we are to understand, that those who are here called Christs own, are the nation of the Jewes, who are called his own as concerning the *flesh, because he was made of them, or came from them*: according to that, Rom. 1. 3. and 9. 5. These indeed Christ came and sent unto, and they, in respect of the generality of them, received him not. But those who are Christs own in a spirituall sense, that is, those who are redeemed through him, drawn by him, and loved of him, they do receive him, believe in him, love him, and persevere in this faith and love, through his power, unto salvation Iohn 13. 1. And thus in opening these Scriptures, I have discovered the unsoundnesse of their argument, their misunderstanding of the Scriptures, and so consequently the corruptnes of the conclusion which they draw from thence. *Answer*

Twelfthly, It is resolved, by them, upon the question, that no man by nature, can know, or believe 12.

lieve this Doctrine, (to wit, of Christs redeeming all persons, dying for all persons) for (say they) it is a fooliſh Doctrine, and enmity to the wiſedom of every naturall man, 1 Cor. 1. 23. and 2. 13. and 2. 14. Rom. 8. 7. 8. And the light and underſtanding thereof (ſay they) is onely had by the power of the Spirit of God, 1 Iohn 4. 13. 14. And all men naturally (ſay they) are more averſe to this then any other thing, Iohn 5. 44. Mat. 23. 37. This is expreſſed, by them in the 12. 13, 14, 15, 16, 17, 18, 19. lines of page 13.

Anſw. I anſwer, It is moſt true that every Doctrine of Jeſus Chriſt is holy, heavenly, ſpirituall, and every naturall man is oppoſite and averſe to it, neither can any man receive it, except he be taught by the Spirit of God: And hitherto indeed tendeth thoſe Scriptures above mentioned, 1 Cor. 1. 23. and 2. 14. Rom. 8. 7. 8. 1 Iohn 4. 13. 14. Iohn 5. 44, Mat. 23. 37. But this doctrine of theirs, concerning

Chriſts

Christs redemption of all persons, is in it selfe an unsound Doctrine, a Doctrine of men, and not of Christ, and it is very pleasing to corrupt nature, neither did I ever see or finde Satan, or the world, or corrupt nature opposing this Doctrine, simply as it is a doctrine: but I have seene by experience that it is a very easie thing to entertaine and peremptorily to hold fast this opinion: yea, it is more easie and pleasing to corrupt nature, then some other corrupt opinions are: yea, some that are godly are too easily beguiled with it. Therefore their affirmation is unwarrantable, and the Scriptures they alledge are unrightly urged by them to that purpose.

Thirteenthly, they say, that the matter of free conveyance of power is offered in the covenant of grace, which would be conveyed thereby, were it not opposed, despised, or neglected. This is the substance of what is expressed, by them, in the 17. 18, 19, 20, 21, 22. lines of page 14.

In anſwer to which concerning the ſtrangeneſſe, unſpirituallneſſe, and cloudineſſe of theſe their expreſſions, I will ſay nothing. But whereas they ſay, the matter of free conveyance of power is *offered* in the covenant of grace: I ſay, that the power, grace, or mercy which is held forth in this covenant, *is abſolutely, freely, and richly promiſed.* And who knoweth not but there is a wide diff-rence between an *offer*, and an *abſolute promiſe*? And I am ſure that whoſoever are truly acquainted with this covenant, they will readily acknowledge that ſuch is the nature thereof, that whatſoever power, grace, or mercy is contained therein, it is held forth by way of *free* and *abſolute promiſe*, and not of *offer* onely.

And whereas they ſay, The power which is offered in the covenant, would be *conveyed to them*, were it not oppoſed or neglected.

I anſwere, That there are none who have any part or ſhare in this co-

venant,

venant, but those with whom the Lord doth freely make it. And as for all those with whom hee makes the covenant, *hee doth powerfully subdue their ignorance, pride, and rebellion, and gives them power to receive, and embrace, and hold fast the grace and mercy* (which according to the nature of the covenant) *is therein promised.* Therfore they are much mistaken in the nature of the covenant of grace: for I doe not find *offers* only, bnt *free & absolute promises* in that Covenant.

Fourteenthly, they say, That whosoever doth beleeve that Christ hath suffered for the sinnes of all persons, they doe necessarily beleeve that there is the matter of eternall death in all, and do necessarily beleeve an infinite love extended to all. This is the substance of what is expressed by them, in the three first lines of page 16. 14.

I answer, First, it is most certain, that all persons, by nature, are children of wrath, or of eternall death; and whosoever beleeves this, they beleeve a truth.

But secondly, to beleeve that there

is *an infinite love extended to all*, is to beleeve that which the word of truth doth no where teach. That love which is *infinite*, is a love *without bound or limit, both in respect of the measure and time of it. That which is infinite, is without end.* Therefore whatsoever their opinion, of Christs dying for all persons, doth necessarily tie them to beleve, I am sure the Scripture doth not teach us to beleeve so. And besides, great absurdities and untruths doth necessarily follow upon such beliefe: for then it will certainly follow, that all persons shall enjoy the unspeakable love of God unto eternity. And whereas they alledge *John* 3.16. It is most certaine, that this Scripture doth not teach us that there is an infinite love extended to all persons from first to last. But because I have already opened the meaning of this Scripture, I shall say no more of it in this place, but refer the Reader to what I have abovesaid thereof in its proper place.

15. Fifteenthly, they say, If Christ hath not suffered for all persons, then the

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Question is, How shall I finde that hee hath suffered for me? But if I beleeve he hath suffered for all, then I doe necessarily beleeve that hee hath suffered for me. And again (say they) not to beleeve this, it takes away the certainty of faith from any man in respect of Christ: for if any man be excluded from the benefit of his death, I may be the person as soon as any other, and I have no ground to beleeve the contrary. And again (say they) No persons have any true ground to beleeve that Christ hath suffered for them, otherwise then he is declared in Scripture to have suffered for all. And no saving faith (say they) stands in opposition to this Doctrine of Christs suffering for the sins of all. These things are expressed by them in the 18,19,20, 21,22 lines of p.15. And in the 19,20,21,22. lines of p.16. And inthe 17.18,19, 20, 21. 22, 23 lines of page 21.

I answer, *First*, I have abundantly proved, and shall further prove, that this opinion, or doctrine of Christs dying for all persons, is not a Do- *Answ.*

ctrine of Jeſus Chriſt, nor agreeable to the Scriptures rightly underſtood. Therefore to make this the ground, or foundation of faith (as they doe) is to build upon a ſandy foundation; And if the foundation be ſandy, I am ſure the building cannot be ſtrong.

Secondly, ſuch a perſon is much to bee queſtioned for the truth of his faith (I ſay not for the ſtrength of his faith but for the truth of it) who hath no other, or better ground to beleeve that Chriſt hath ſuffered for him, then this, that hee hath ſuffered for all perſons. And it is much to bee feared, that ſuch a one who thus ſpeaketh, and perſiſts in it, hath not yet felt the lively and powerfull workings of the Spirit of Chriſt within him, opening his eyes, and drawing his heart to come to Jeſus Chriſt.

Thirdly, although they ſay, That no man hath any certain ground to beleeve that Chriſt hath ſuffered for him, and that he is redeemed by Jeſus Chriſt, except he beleeve that he hath ſuffered for all perſons.

Yet it is moſt certain, that a ſinner, in

in whose heart and mind God is pleased to reveal JESUS CHRIST, and him crucified, giving him to see the pretiousnesse of CHRIST, and his need of him, drawing or calling him by his heavenly power to receive CHRIST, or beleeve in him for remission of sins, and life everlasting, teaching him to set a high price upon the righteousnesse of Christ, to embrace it, to trust in it, and to account all things besides losse and dung, enabling him withalll by the same power, sincerely to love Jesus Christ, to kisse his Scepter, to confesse his Name, to deny himselfe, to take up his crosse daily and follow Christ: I say, It is most certain, that such a person doth freely beleeve in Jesus Christ, he is a justified person through faith in Christ, he is righteous in his righteousnes, Christ is his, & he is Christs, and he hath now no certain ground to beleeve, or to be assured, that indeed Jesus Christ is his Redeemer, and he is one of the redeemed ones of Jesus Christ. And then when God is pleased to goe yet fur-

ther, that is, to cleare up to him, by the teaching of his Spirit, the former gracious workings of God in him, and to witnesse to his heart by the same Spirit, his reconciliation and Sonship, hee is now sweetly assured and perswaded, upon good ground, that Christ is his, and hee is Christs, that Christ loved him, and gave himselfe for him, that hee is the Son of God in Christ, an heire of God, a joynt heire with Jesus Christ.

These things that I have said, are agreeable to the word of God, and to the cleare experiences of many Christians, who are, and know themselves to be, the redeemed ones of Jesus Christ, and yet see no ground from Scripture to receive that opinion of Christs dying for all persons. And as for them who are of that opinion, and make it the foundation of their faith, I advise them to take heed, that they build not their faith, hope, and comfort upon a sandy foundation. So much for this.

16. Sixteenthly, and lastly, it is resolved, by them, upon the Question,

That

That this *Doctrine of Christs suffering for all*, is the subject matter of the *Gospel*; and that without this, no man hath any thing to preach to the world, no glad tidings, no remission of sins, no doctrine of reconciliation, no grace or peace at all. This is expressed by them in the 5,6,7,8,9,10, 11,12 lines of page 17.

I answer, *First*, it is most evident and certain, that this Doctrine of Christs suffering for all persons, is not the Doctrine of Jesus Christ, nor the subject matter of the Gospel, neither is such a thing found in the Gospel, nor in any part of the word of God, rightly understood.

Secondly, It is strange, that no man hath any thing to preach to the world, no glad tidings, no remission of sinnes, no doctrine of reconciliation, except he preach, that Christ hath died for all persons, and redeemed all persons. I find that the Preachers of the Gospel, of whom the Scripture makes mention, did dispense or preach that one and the same Gospel in a divers manner, or method, accor-

according to the different estate of that people to whom they were to preach, to wit.

Some of the Jewes had a more speciall hand in betraying and crucifying the Lord of life. Now in preaching to these, Their endeavour was to convince them that this Jesus, whom they had crucified, was indeed the Sonne of God, the very Christ, that holy and just one, whom God had raised from the dead, and set him at his owne right hand, there expecting untill all his enemies be made his foot-stoole: And they did further teach them, That there was no way for them whereby to obtaine remission of sins and life everlasting, but onely by this Iesus whom they had crucified: and therefore they did earnestly exhort them to returne to him, and believe in him for remission of sins, that so they might never any more be remembred against them, Acts, 2. 22. to 39. and chapter 3. 13. to 20. and chap. 4. 10. 11. 12. and chap. 5. 29. 30. 31. 32. 34. and chap. 7. 51. to 57. And thus Christ preached

ched himselfe to Saul, chapt. 9. 4. 5. *Saul Saul, why persecutest thou me?* And *he said who art thou Lord? And he said, I am Jesus,* (marke that, I am Iesus) *whom thou persecutest.* Whilst he is smiting of him to the earth, he declareth himselfe to be a Iesus, now ready to give him salvation in himselfe, through faith in him.

Againe the generallity of the Iewes made their boast of their priviledges of the Law, that they were circumcised, they were *Abrahams* seed, and God had made choyce of them, above all other Nations of the earth, to be a people to himselfe; They were very zealous in the observations of the Law, and trusted that in the enjoyment of the Priviledges, in the performance of the workes, and in the observations of the customes and ordinances of the Law, they should obtaine righteousnesse before God: for the Scripture saith they went about to establish their own righteousnesse, that is, they sought righteousnesse by the priviledges and workes of the Law. Now in preaching to these,

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they did endeavour to bring them off from that opinion which they had of theſe things, and that confidence which they put in theſe things, declaring to them, with much power and boldneſſe, that there was no righteouſneſſe, nor ſalvation to be obtained any other way, but onely by the righteouſneſſe and grace of another, to wit, the Lord Ieſus, through faith in him: *And that by him, all that believe are juſtified from all things, from which they could not be juſtified by the Law of Meſes*, Acts, 13. 38. 39. agreeable to that Rom. 10. 4.

Againe, There were ſome from amongſt the Gentiles, who did feare God, that is, they were worſhippers of God, they preached, and gave much Almes, and were very devout in their converſation. Of this ranke was Cornelius and all his houſe, Acts 10. 1. 2. Such were they alſo to whom Paul ſpeakes, Acts 13. 16. 26. Where you may obſerve, that beſides *the men of Iſrael, the Children of the ſtocke of Abraham*, he ſpeakes to another ſort of men amongſt theſe, *who did feare God*; that is,

is, They did come together amongst the Iewes, to worship God. Such a one also (as I conceive) was Lydia, before Paul did preach to her, The Scripture saith, *Shee worshipped God.* And such a one was that Ethiopian Eunuch, before Philip was sent to him, *He had beene at Ierusalem for to worship.* Now in preaching to these they did endeavour to bring them off, not from the things themselves, (orderly to be done) but from putting confidence in these things; preaching remission of sinnes, and salvation to them onely through faith in Christ, that so they might not look for peace and reconciliation with God, by these workes of righteousnesse which they did, (though in themselves good, and needfull for other ends) but onely by Iesus Christ, and faith in him. This is evident from all the forementioned Scriptures, Acts 8. 35. and 10. 36. to 44. and 13. 26. to 40. and 16. 14. and 17. 17.

Againe, There were some amongst the Gentiles, who were eminent for Wordly Wisedome, prudence and learning:

ning: they were great disputers, and men of great abilities. These did glory much in their wisedome and learning, and accounted of most men, besides themselves, to be but fooles: and as for the preaching of Christ crucified, that was but a foolish thing in their apprehension. These are commonly in the Scriptures called Greeks, or Grecians, such as are wise. These are those of whom Paul speakes, 1. Cor. 1. 19. to 30. Now in preaching to these, or in disputing with them, They did endeavour to beat them off from that opinion which they had of themselves, and from that esteeme which they had of their wisedome, learning and prudence: teaching them that to know Iesus Christ and him crucified, is the greatest wisedome, and that all is nothing, except they know Jesus Christ, and believe in him, *Jer.* 9. 23. 24. *Acts* 9. 29. and 18. 4. 5. *Rom.* 1. 14. 15. 16.

Againe, The generality of the Gentiles were people that were given to grosse Idolatry, and other great impieties. These are in Scripture called Barbarians,

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barians, Scythians; and such as are unwise: For they were not eminent for wordly Wisedome and learning, as the others were. Now in preaching to these, They did endeavour to convince them of the vanity and sinfulnesse of these practises, exhorting them earnestly to forsake these vanities, and to turne to the living and true God, and to believe in his Sonne Jesus Christ, whom they did endeavour to make knowne vnto them. Acts 14. 13. to 19. and 17. 18. to the end, and 26. 27. to 24. 1. Thes. 1. 5. to the end.

Thus we see, That the Preachers of the Gospell, of whom the Scriptures make mention, in preaching to the World, they did preach that one and the same Gospel, in a divers manner, or method, according to the different estate of that people to whom they did declare the same. But in all this we doe not find (neither is it elsewhere found in the Scriptures) that they did declare to them, that Iesus Christ suffered for the sins of all persons. But they did call upon them,

in

in the Name of Ieſus Chriſt, to turne to him, to believe in him for remiſſion of ſinnes; declaring to them that there is no way whereby men can obtaine ſalvation, but onely through Ieſus Chriſt: and that by him, whoſoever believeth in him ſhall receive remiſſion of ſinnes, and evelaſting life. What I have ſaid herein is agreeable to the words of Chriſt in *Luke* 24.46. 47. *It behoved Chriſt to ſuffer, and to riſe from the dead the third day: And that repentance and remiſſion of ſinnes ſhould be preached in his Name among all Nations, beginning at Jeruſalem.* From whence we learne, That to preach the Goſpel to the World, or to the men of the world, it is to preach repentance and remiſſion of ſinnes to them in the Name of Ieſus Chriſt.

Anſw.

Now to preach repentance and remiſſion of ſins to the world in the Name of Chriſt, it is to declare to them, and to call upon them in the behalfe of Chriſt, that they forſake and caſt away all fleſhly confidence, ſuperſtitious vanities, and wicked practiſes, and turne to Ieſus Chriſt, and

& believe in him onely for remission of sinnes: further declaring, That by him onely, whosoever believeth in him shall have remission of sins.

But it must be observed, That such as preach repentance as relating to the Law, as a legall worke or duty, as a condition of righteousnesse, life and salvation, as a preparation or qualification to Christ, or as something to be done by us before we can have Christ, or believe in him unto remission of sins; Such doe not preach repentance and remission of sins in the Name of Christ, they rather seeke to drive men from Christ, and bottom them upon some other foundation then Iesus Christ.

Now of the things which we have spoken, this is the summe: To preach the Gospel to the World, it is to declare to them the death and resurrection of Iesus Christ, and the authority which God hath given him to judge the quicke and dead at his appearing, calling upon them and beseeching them, in the behalfe of Christ, to forsake all fleshly confidence, superstitious

perstitious vanities and sinfull practises, to turne to Iesus Christ and believe in him onely unto remission of sins and everlasting life: further declaring to them, that there is no way for them whereby to escapethe wrath of God, but onely through faith in Christ; and that through his Name, whosoever believeth in him shall receive remission of sins, and the wrath of God lyeth upon him, neither is there any other way for him to escape the same. What I have said herein, we shall find agreeable to many Scriptures, *Mat.* 4. 17. *Mark*, 1. 14. 15. *Mark.* 6. 12. compared with Luke 9. 6. *John* 3. 14. 15. 16. *Acts* 2. 38. and 3. 18. 19. and 10. 42. 43. and 13. 38. 39. and 17. 30. 31. and 24. 24. 25. and 26. 15. to 21. and 28. 23.

Now when the Preachers of the Gospel have done this, when they have preached to the World Christ crucified and risen from the dead, and have called upon men to turne to Iesus Christ and believe in him for remission of sins, and have declared to them

them, that there is no other Name whereby we must be saved, or whereby we can escape the wrath of God, but onely the Name of that Iesus which was crucified, and is risen againe from the dead: I say when they have done this, they must leave the issue to the Lord, who onely makes this Ministery powerfull to whom he pleaseth, giving them repentance, that is, turning them from their iniquities unto Iesus Christ, inabling them to believe in him unto remission of sins and everlasting life. And surely God hath appointed the Ministery, especially for this end, that by means thereof he might worke faith in all those whom he hath ordained vnto eternal life. *Luke* 10. 6. 7. *Acts* 3. 26 and 5. 30. 31. and 10. 44. and 11 18. and 13. 47. 48. and 16. 14. and 28. 24. 28.

And thus, as the Lord hath helped me, I have briefly declared, from the Scriptures, what it is for the Messengers of Christ to preach the Gospel to the World. But that Christ hath suffered for the sins of all persons, that

he hath redeemed all persons, that he hath taken away the sins of all persons, that he hath redeemed all persons, that he hath wrought reconciliation for all persons, (as they say:) I find no where in the Gospel, neither is it a agreeable to the Scriptures: And therefore to preach this, is not to preach the Gospel of Christ, but something which men have added to the Gospel of Iesus Christ.

And thus I have declared the chiefe mistakes and absurdities which I find expressed by them in their severall bookes, advising themselves to consider what snares they are entangled in, and exhorting others to be ware least they be ensnared with these or the like things.

The conclusion.

And now, in the conclusion of this Treatise, I shall briefly propound some few reasons further to prove, that this opinion, of Christs suffering for all persons, or redeeming all persons, is not the doctrine of Jesus Christ.

First, For whomsoever Christ died

died, for them also he rose againe, and for them he sits at the right hand of God, and maketh intercession for them. This foure-fold golden chaine is so sure and strong that it can in no wise be broken or divided. It may, and is, and must be destingvished: but it neither may, nor must be broken. This fore-fold glorious worke of the Son of God, Paul linketh together in one golden chaine, Rom. 8. 34. *Who is he that condemneth? It is Christ that died, yea, rather that is risen againe, Who is even at the right hand of God, Who also maketh intercession for us.* And upon this ground he triumpheth in behalfe of himselfe and others who have a part in the same love of Christ, saying, *Who shall seperate us from the love of Christ.* And Esaiah saith, *He powred out his soul unto death, and he Was numbred With transgressors, and he beare the sin of many, and made intercession for the transgressors.* Esa. 53. 12 where the prophet linketh these together, *He beare the sin of many, and made intercession for*

the tranſgreſſors. Thoſe whoſe ſins he bare, for them alſo he made interceſſion. And the Apoſtle Iohn teacheth us, that thoſe for whom Chriſt is the *propitiation*, he is for them alſo an *Advocate with the Father.* 1 Iohn 2. 1. 2. ſaith he, *My little children, if any of us do ſin* (though let us take heede of ſinning) *We have an Advocate with the Father, Ieſus Chriſt the righteous*: how doth he prove that? ſaith he, *He is the propitiation for our ſins*: that is, He who is the propitiation, or reconciliation for our ſins, he is without doubt our Advocate alſo with the Father. And indeed propitiation and advocation are inſeperable benefits: he that hath an intereſt in the one, hath an intereſt in the other alſo. Propitiation is the ground of advocation, and advocation is a fruit neceſſarily and inſeperably flowing from propitiation. Neither is advocation without propitiation, neither doth propitiation go alone, to any perſons, without the power and benefit of advocation. And there-

therefore those who goe about to divide advocation from propitiation, they pervert the Scriptures, and divide Christ. And againe Paul witnesseth, that those who have a part in the death of Christ, they have a part in his resurrection also, Rom. 4.25. *He was delivered for our offences, and was raised againe for our justification.*

From all this that hath been said, it is manifest, that whosoever have a part in *the death of Christ*, they have a part *in his resurrection, in his sitting at the right hand of God*, and *in his intercession also*. And is this any lesse then salvation? Those who have a part in these things, are they not saved? Hence I conclude, that seeing all persons have not a part in the benefit of his resurrection, advocation, or intercession at the right hand of God, neither have they a part in the benefit of his death, or sufferings: for these benefits are inseparably linked together: they that have a part in the one, have a part in the other also.

Secondly, Those whom Jesus Christ redeemeth, he redeemeth them as he is a Priest, a King and a Prophet. *These are inseperable benefits*, whosoever hath a part in one, hath a part in all: for though they must be distinguished, they must not be divided. And thus indeed, the Son of God is a compleate Saviour and Redeemer. The Scripture doth not teach us, that Christ is a Redeemer, or Saviour, as he is a Priest onely, (to shed blood, or to offer sacrifice) but as he is a King and Prophet also, *applying to us* the benefit of his Priesthood or bloodshed, *ruling in us, and teaching us* the things which concern our peace. It is said of Christ, *Thou art a Priest for ever after the order of Melchisedec.* And what was this Melchisedec? *He was first by interpretation, King of righteousnesse, and after that also, King of Salem, which was King of peace.* So that such a Priest Christ was, a Kingly Priest, a ruling Priest, a teaching Priest, a Priest with a Crowne upon his head, and a Scep-

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ter of righteousnesse in his hand. And thus indeed Christ is a perfect and complete Saviour: Neither is he a Saviour to any in point of Salvation otherwise then as he is a complete and perfect Saviour to them, this thing Esaiah teacheth, when he saith, *By his knowledge shall my righteous* servant justifie many: for he shall beare their iniquities. Where it is evident, that these to whom he is a Priest, *bearing their iniquities*; to them he is a Prophet also *instructing them in the knowledge of himselfe unto justification*. Thus, he is a Ransome, a Redeemer, a Saviour, and no otherwise. And hence it appeares, that he shed not his blood for all persons, neither have all a part in him, as he is a Priest, seeing that by his Kingly and propheticall power, he doth not apply to them the benefit of his Priesthood: for these are inseperable benefits, those who have a part in one, have a part in all: and they who have not a part in all, have a part in none: and those who go about

Esa. 53.

about to divide these, they divide Christ.

Thirdly, Christ shed his blood for none but those upon whom he sprinkles the same, to the purging of their conscience, and the remission of their sins. Neither doth the Lamb of God any otherwise take away the sins of any, or redeeme any, but by sprinkling his blood upon them. Neither doth his blood any otherwise take away our sins, but as it is sprinkled upon our conscience by the Spirit of God, drawing our hearts to believe in him. Neither did he shed his precious blood for any (nor for any other end) but for those upon whom he sprinkles the same for remission of sins. This is most evident from those paternes of heavenly things under the Law: *For When Moses had spoken every precept according to the Law, he took the blood of Calves and of Goats, with water, and scarlet Wooll, and hyssop, and SPRINKLED both the booke and the people, saying, This is the blood*

of

of the Testament which God hath enjoyned to you. Moreover, HE SPRINKLED *with blood both the Tabernacle, and all the Vessels of the Ministery. And almost all things are by the Law purged with blood,* that is, with the *sprinkling* of blood: and without shedding of blood, that is, without the *sprinkling* of the blood which is shed, there is no remission, *Heb.*9.18, 19,20,21,22. And in the 13. verse of the same chapter it is said, *That the blood of Bulls, and of Goats, & the ashes of an Heifer,* SPRINKLING *the uncleane, did sanctifie to the purifying of the flesh.* And whosoever shall read with understanding, what the holy Spirit witnesseth in the Scriptures (*Exod.*12.7.13. and 24.5, 6, 7, 8. and 29.16.20,21. *Levit.* 1. 5. 11. and 3.2.2.8.13. and 4. 6, 7, 17, 18, 25,26,30,31. and 5.9, 10. and 7. 2. and 8.15,18,19,23,24. and 9.12, 18. and 14. 6. 7. and 19, 17, 18, 19.) they shall find that the people were legally cleansed by the *sprinkling* of blood, and almost all things under the Law were purged by the *sprinkling*

klling of the blood shed; and without *sprinkling* or *application* of the blood shed, there was no remission or atonement. Now if it was necessary that the paterns of heavenly things should be thus purged, to wit, by the *sprinkling* or *application* of blood: then (without doubt) the things themselves (of which those was a patern) are so purged also; that is, there is no taking away of sin, no reconciliation, redemption, or atonement wrought for any, but by the *sprinkling* or *application* of the blood of Christ upon them. Hence it is, that the blood of Christ is called the blood of *sprinkling*, 1 *Pet.* 1. 2. *Heb.* 12. 24. Neither is it any other way of use to us, neither doth it any other way speake good for us before God, but as it is *sprinkled* upon our conscience by the power of the Spirit. There-
Esa. 52. 15 fore *Esaias* saith, *He shall SPRINKLE many Nations*, that is, he shall *sprinkle* his blood upon them: *For that which hath not been told them shal they see, and that which they have not heard, shall they understand.* And thus indeed

indeed Christ doth redeem or purchase us with own blood. Neither are any persons redeemed, or purchased, or reconciled with the blood of Christ, neither have they any part in his death or blood-shed, who have not their consciences *sprinkled* with the blood of Christ. Neither doth his blood any other way redeeme, purchase, reconcile, or make atonement, but as it is the blood of *sprinkling*. Wherefore it is most certaine, that all persons are not redeemed, or reconciled by the death or blood-shed of Jesus Christ, seeing he shed his blood for none, but those upon whom hee *sprinkles* the same, to the purging of their consciences, and remission of their sins. His blood is the blood of *sprinkling*. *Answer*

Fourthly, the *End* of Christs death or sufferings, was not to redeeme or save any by the *halves*, but *fully* and *for ever* to redeem and save. And surely, the Son of Man did not faile to fulfill what was the *End* of his dying. The Son of God did not come into the world, and lay down his life 12.

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to work a *halfe* redemption, or ſalvation, but to work a *perfect* redemption and ſalvation. *This is a faithfull ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the world to ſave ſinners.* He doth not ſay, *Halfe* to ſave them, but to *ſave* them: that is, *fully* to ſave them, to *ſave* them as *Paul was ſaved*: for ſuch a *ſaving* he there ſpeakes of. And Chriſt thus witneſſeth of himſelfe, The Sonne of Man is come to *ſeek* and to *ſave* that which was loſt; that is, to find out and *fully to ſave* loſt ſinners; to *ſave* them as *Zacheus was ſaved*; for ſuch a *ſeeking* and *ſaving* he there ſpeakes of. And *Eſaias* witneſſeth, that the very *End* of the travell of Chriſts ſoule was to bring forth a ſeed. Saith he, *When thou ſhall make his ſoule an offering for ſinne; he ſhall ſee his ſeed.* And again, *He ſhall ſee of the travell of his ſoule, and ſhall be ſatisfied.* This is a glorious myſtery. Why did the Son of God ſuffer ſuch *child-bearing pangs?* Why did he undergoe ſuch a *painfull travell?* Was it not to bring forth a ſeed? Was not this the *very end?*

Eſa. 53.

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end? It is therefore most certain, that the very *end* of the death of Christ, was to bring forth a seed, to work a full redemption, to save sinners; that is, * to heale them of their blindnesse, pride, rebellion, obstinacy; to deliver them from the power of sinne and Satan, to make them alive, to bring them to God, to enable them to beleeve in him unto remission of sinnes, and to carry them on in beleeving, by his power unto salvation. This is the redemption, and this the salvation which Christ *came* into the world to work. This was the very end of his dying.

* Esa. 42. 6. 7. & 49. 6, 8, 9. Acts 3. 26. and 5. 31. Rom. 11. 26. 27. Tit. 2. 14. 1 Pet. 2. 24 and 2. 18. 1 Ioh. 3. 5. and 4. 9.

And I say further, That as the Son of God did come into the world, and suffered death for this very *end*; so hee did not faile to fulfill the same: For he was every way *prepared* to doe the work: hee wanted neither *Willingnesse*, *ability*, nor *faithfulnesse* to doe the work most perfectly. Hence it is that the Scripture thus witnesseth of him, *I have laid help upon one that is* MIGHTY. And it is said of him, *He is mighty to save*. And

Psa. 82. 19 Esa. 63. 1.

Zacha-

Zacharias speaking of his power, calleth him, *An horn of Salvation, which God hath raisen up for us.*

Neither was his *Willingnesse* and *faithfulnesse* lesse then his *power*: For he witnesseth himselfe, *My meat is to doe the Will of him that sent me, and to finish his Work.* And in another place he saith, *Lo, I come, (in the volume of thy book it is written of mee) I delight to doe thy Will, O my God.* And *Esaias* speaking of him, saith. *Hee did prosper in the work which hee came to doe.* And to put all out of doubt, Christ further witnesseth of himselfe, *I have finished the Work which thou gavest me to doe.*

Ioh. 4. 34. Psal. 40. Esa. 53. 10. Iohn 17. 4

Now then, if this was the very *end* of Christs comming into the world, and of his suffering in the world, To work a *full, perfect,* and *eternall redemption*: and if hee did not faile to fulfill and finish this worke: if hee did *prosper* in it: (for so the Scripture saith, *By his own blood hee entred in once into his Holy place, having obtained eternall redemption*:) then surely, they are much mistaken, who say, that

that JESUS CHRIST died for all persons, and that hee hath redeemed all persons: Seeing that all those, whom Christ hath redeemed, he hath redeemed them with a *perfect* and *everlasting redemption*: And this was the very *end* of his death or sufferings.

Fifthly, Reconciliation, Redemption, Atonement, Remission of sinnes, Justification, are in the Scripture sense one and the same fruit, or benefit flowing from the death of CHRIST, through faith in him: and they are usually in the Scripture put one for another. Let the Reader diligently consider these Scriptures. *Romans* 5. 8. 9. 10. 11. *Ephes.* 1. 7. *Colossians* 1. 14. 21. 22. 2 *Corinth.* 5. 18. 19. In which last place the Apostle saith, *All things are of God, who hath reconciled us to himselfe by* JESUS CHRIST. And whereas hee saith in the twentieth verse, *We pray you in Christs stead, bee reconciled unto God*: he meaneth, Wee beseeech you *to beleeve in Jesus*

Christ unto reconciliation, or remission of sinnes. Neither are wee to understand this, as though those to whom hee writes it, were now enemies, or unreconciled ones; (for it is against the scope and nature of the Epistle so to understand it; for it is certaine, he writes to them as beleevers in Christ, such as were reconciled to God through faith in Crhist.) But he here putteth them in minde, that when they did formerly preach the Gospel to them, they came to them as the Ambassadors of Christ, with the Message of Christ, beseeching them to beleeve in Christ Jesus unto reconciliation, or remission of sinnes.

Now then, if reconciliation, redemption, atonement, remission of sinnes, not imputing of sinnes, justification, bee in the Scripture sense one and the same fruit flowing from the death of Christ, through faith in him: and that it is usuall in the Scripture to put one for another, as the understanding Reader may well per-

perceive: Then surely, redemption, atonement, reconciliation by Christ, is another thing then many took it for. And it is most sure, that Christ died for those onely who doe receive redemption, reconciliation, atonement, remission of sins, justification by Jesus Christ.

Thus through the grace and help of GOD, I have finished what I intended in handling these things, as also in declaring some Reasons from the Scriptures to prove that JESUS CHRIST did not shed his blood, make an atonement, or worke redemption *for all persons*. And yet it is most certaine (as I have before declared) that there is a glorious Gospel, according to the command of Christ to his Messengers, to be preached by them to all nations; Which Gospell he is about to cleare from all those mists of darkenesse which doe yet be-dimme the splendor of it: And then shall the glory of it shine forth so clearly in the mouth of his Messengers,

that many who sit in darkness, shall through the power of God in their Ministery, be brought to the knowledge and faith of the *Lord Jesus*.

Who so is wise, and shall observe these things: even they shall understand the loving kindness of the Lord.

FINIS.